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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. ,R,S.L.

RS. 15—00

EVENTS OF 1966

FOREIGN.

JANUARY

1. China launches new five-year farm programme. Sino-Soviet relations worsen. China sets up ground-to-air missiles along the Sinkiang-Soviet border.

3. Dahomy breaks diplomatic relations with China.

4. West Germany refuses to allow arms shipment to China.

15. Nigerian Prime Minister Sir Abubaker Tafewa Balewa held. Army takes over power.

17. Soviet Union and Mongolia sign Military treaty.

FEBRUARY

1. China pledges to stand by the Vietnamese people.

11. Indonesia accuses China of interfering in its internal affairs.

23. Army coup topples Syrian Government. Sukarno's palace stormed.

24. Ghana Army ousts Nkrumah, who is on tour in China.

MARCH

3. Nkrumah made Geinea President.

5. BOAC crash kills 124 in Tokio. Second disaster in 18 hours.

16. China protests to Ghana against the expulsion of Chinese diplomats.

21. Britain announces resumption of arms sales to India and Pakistan.

29. Japan refuses permission to a Chinese goodwill delegation.

APRIL

1. Wilson leads Labour Party to power with 362 seats against Conservative 251.

6. The new Ghanian regime accuses China of offering military assistance to Dr. Nkrumah.

8. Saudi Arabia offers a 100 million dollars interest-free loan to Pakistan.

11. UAR and other Arab countries oppose Islamic summit proposal.

12. Indonesian News Agency "Antara" winds up operation in Peking.

14. Iraqi President Araf and 2 Ministers killed in plane crash near Basra.

15. Indonesians sack Chinese Embassay. Rhodesian Prime Minister Smith snaps diplomatic ties with Britian.

19. The Caravan route between China and Pakistan opens after 18 years of closure.

21. Pakistan announces the setting up of an aircraft assembly plant in collaboration with an American firm.

MAY

5. Pakistan Foreign Minister Bhutto says his country would have to pursue a policy of confrontation with India.

7. President Ayub signs a boundary agreement with Burmese Chairman of Revolutionary Council Gen. Ne Win.

9. China explodes its third thermo-nuclear bomb.

18. Pakistan building a missile base in East Pakistan.

28. UN Secretary-General says China's admission to UN would help ending Vietnam war.

JUNE

17. Pakistan Foreign Minister Bhutto resigns.

27. SEATO draws up plans to protect member nations against possible Chinese nuclear attack.

29. The Soviet Union announces it has no intention of giving arms to Pakistan.

JULY

19. Most nations attending the Asian Peace Conference in Tokio attack China's aggressive attitude.

AUGUST

10. Soviet Union, China and North Vietnam reject Thailand's call for all Asia Peace Conference to end the Vietnam war.

23. Asian Development Bank comes into existence.

25. Chinese teen-aged Red Guards raid bourgeois homes.

SEPTEMBER

7. South African Prime Minister Verwoerd assassinated.

15. Gemini II doubles world altitude record by reaching 853 miles above the earth.

23. A 100-million dollar American lunar rocket shatters to pieces against moon surface.

OCTOBER

2. 300 killed in riots in Northern Nigeria.

7. External Affairs Minister Swarn Singh proposes at the UN a three-point plan for solution of the Vietnam problem.

13. US rejects plea for calling off of bombing of North Vietnam.

14. Soviet Communist Party flays China for hindering aid to North Vietnam.

17. President Johnson begins tour of US allies in the Pacific.

24. The seven-nation Manila Conference to find solution to Vietnam war opens.

25. President Johnson visits war zone in Vietnam.

NOVEMBER

5. Vietcong guerillas launch major counter-attack and overrun South Vietnamese strongholds.

9. Republicans score gains in the congressional elections to the Lower House.

12. India elected to Security Council.

DECEMBER

1. Kiesinger elected Chancellor of West Germany succeeding Ludwig Erhard.

2. U Thant agrees to stay as UN Secretary-General for another term.

British Prime Minister Wilson meets Rhodesian Prime Minister in secret rendezvos in the Mediterranean.

4. Rhodesia rejects British proposal to resolve Rhodesian crisis.

15. Soviet Defence budget up by 5.5 per cent by about Rs. 916 crores.

16. China expels three Soviet correspondents from Peking.

17. UN orders oil embargo on Rhodesia.

19. US asks UN Secretary-General to help bring about peace in Vietnam.

23. US allocates 900,000 tons of foodgrains to India.

23. Soviet Union announces gift of 200,000 tons of foodgrains to India.

28. China explodes the fifth nuclear device.

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SULEIMAN THE MAGNIFICENT

Four Monarchs— Charles V of Spain, Francis I of France, Henry VIII of England, and the Turkish Sultan, Süleiman II—held the fate of Europe in their hands during the 16th Century.

All four were patrons of the arts, and all four strove to give their countries sound institutions. They were ambitious men, aspiring after power and glory, but vulnerable also as human beings: in short, they were Shakespearean characters before Shakespeare.

The colourful events which marked their reigns have left lasting images in the memories of generations of school children. Every schoolboy remembers the pageantry of the meeting between Francis I and Henry VII on the Field of the Cloth of Gold. The estrangement that followed caused Francis, who was anxious to check Charles V's 'imperialism', to seek alliances in new quarters, this time with the Turkish Sultan, Suleiman.

This was a new departure in European politics, since up to then Christian monarchs had never conceived of, let alone concluded, alliances with those not of their faith: it was probably one of the first attempts in the history of modern diplomacy to achieve a balance of power in Europe, and it marked Turkey's entry on the European scene otherwise than as an armed invader.

Turkey celebrates this year the 300th anniversary of the death of Suleiman the Magnificent, also known as Suleiman the Law-Giver. Succeeding his father Selim I in 1520. Suleiman extended the boundaries of the Ottoman Empire to Hungary and the gates of Vienna in the West, to Mesopotamia in the East, and Tripoli in Africa. He captured Rhodes from the Knights of St John of Jerusalem and his Admiral. Barbarossa seized Tunis in 1543.

However, if Suleiman's reign represents a point in Turkish history, this is due as much to the breadth of his cultural achievements and legislative reforms as to his territorial conquests. It was a period of intense literary and artistic creation in which Ottoman civilisation expressed its personality to the full.

Constantinople became the centre of Islam and acquired magnificent mosques, among them the wonderful Suleymaniyo Mosque overlooking the Golden Horn which was built by Sinan, the greatest of all Turkish architects. Throughout Turkey today, fountains, acqueducts, schools and other monuments still bear the stamp of Sinan and his school.

A poet himself, Suleiman recognised and encouraged talent in others, among them the famous poets Baki and Fazuli whose works have become classics.

As a legislator, he endowed Turkey with stable institutions and a legal system that remained unchanged for centuries.

By his enactments, later brought together as a system of laws, he reformed and improved the administration of the army, the land tenure system and the collection of taxes. He can be said to have made an institution of the Byzantine tradition which opposed the inheritance of high positions, and thus prevented the establishment of separate fields within the State.

His policy with regard to his Christian subjects — a curious mixture of 'democracy'

CONGRESS IN MYSORE

Mr. Veeranna Gowdh explained the circumstances that forced him to break away from the Congress and said he was announcing this momentous decision in his political career with a heavy heart, because, he, along with some others, was responsible for the founding and building of the Congress Party in the State. "I am quitting it with tears of blood in my eyes," he added.

Mr. Gowdh said the Congress Party had now been dominated by a powerful group of communalists from integrated areas who had been deliberately planning to wreck the interests of Old Mysoreans. The cultural heritage of Old Mysore had been ignored.

He said even though he had given his consent to the formation of the new State, his experience in the last 10 years had convinced him that Old Mysore area had been completely neglected and the people given a raw deal.

Citing instances, Mr. Gowdh said the ruling group in the party had manoeuvred to see that Old Mysore senior officers were superceded by junior men from the integrated areas. And in the field of education, Old Mysore children were being indoctrinated with the North Kannada terminology and cultural ideas.

He said Kittur Channamma, a freedom fighter belonging to North Karnataka, was being honoured with gusto, while Tippu Sultan, a brave warrior of Mysore who fought the British empire, was not even remembered. The Dasara festival which was a significant cultural celebration of Mysore, had been ignored. When the philosophies of Ramanuja and Sankaracharya had been dearer and nearer to the people of Old Mysore, they had been relegated to the background under the guise of secularism, while huge amounts were being spent on celebrating Basaveswara Centenary!

This being so, Mr. Gowdh said, they (the Lingayats from North Karnataka) had adopted a posture that they were here to rule and not to be ruled. "We will fight these rank communalists from North Karnataka," he added, "They might brand us as communalists. But we are not communalists, but nationalists."

Mr. Gowdh continued that communalism was rampant in the State and Congress candidates for the elections were selected on communal basis. Lingayats forming about 15 per cent of the population were represented with 87 seats while Vokkaligas, who formed about 13 per cent, had to be content with only 45 seats. The Kuruba community which came next in population was dismissed with six seats.

He said weak candidates from Old Mysore areas had been deliberately selected disregarding party interests. This was purposely done so as to enable North Karnatak legislators to have a decisive voice in the formation of the Gover. .at.

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and 'authoritarianism' that can only be judged in the context of the time—showed a similar concern: extending the practice of taking Christian children from their parents at an early age, bringing them up in the Islamic faith and training them as soldiers (the famous Janissaries), he schooled these children in more complex tasks enabling them later to take over some of the highest positions in the State.

The last years of Suleiman's reign were darkened by events that did not add to his glory.

Suleiman was the last great ruler of the Osman dynasty. After his death in 1566, his family produced no other sultan of his stature.

Mr. Gowdh charged the ruling clique with planning for long to oust him from the Congress. It was precisely because of this, they managed to see that Maddur, his home constituency, was split and villages favourable to him were distributed among the neighbouring constituencies.

He also alleged that the Congress High Command had misled and deceived them in this connection. He explained how the High Command went back on its assurance of considering their case at the time of choosing the candidates since they had not applied for tickets in time. The CEC, instead of accommodating them, had directed them to approach the PEC, which was humiliating. Despite his assurance, Congress President Kamaraj could not carry conviction to the CEC.

Mr. Hutcha Masti Gowda who intervened, said that not only Mr. Sadiq Ali had asked them to compromise with "the corrupt", but had also said the High command was not a judicial body and their decision (on their representation) was a political one.

Mr. Gowdh said his main propaganda points during the election campaign either for himself or for his friends would be: revival of Old Mysore Congress : bifurcation of the State, and opposing efforts to change the name of the State.

Mr. Venkatappa endorsed what Mr Gowdh had said and said he would no contest the general elections. (Mr. Venkatappa is a sitting member of the Legislative Council).

Mr. Hutcha Masti Gowda said, in the name of nationalism, communalism of the worst type was being practised by the ruling group and they would form a front to fight this.

He said about 100 active and 5000 primary members of the Congress Party in Gubbi, Tumkur and Tiptur had told him they would also quit the party.

GALLOPING!

Mr. G. L. Nanda, former Home Minister said that corruption in almost every sphere of National life appeared to be more the "rule" than the "exception."

Its "galloping increase," Mr. Nanda added, in alarming proportion instead of diminishing suggested quite clearly that independence brought them nowhere beyond "take off stage" even after 20 years. To win a victory was one thing and means which must justify the end was another whether in politics, business or elsewhere.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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in the "Hindu", Madras.

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ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

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"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರಿ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾವಹಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನೋರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೆಂದಿಗೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೫೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

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ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

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RS. 15—00

EVENTS OF 1966

IN INDIA.

JANUARY

2. Indian Cabinet approves flexible approach to Tashkent Meet.

3. Prime Minister Shastri and President Ayub at Tashkent.

TTK explains resignation from Cabinet.

6. Mysore in grip of food crisis.

7. Indo-Soviet trade pact extended till 1970.

8. Mysore ban on rice preparations in hotels.

9. Seventeen million people hit by draught in Mysore State.

10. Tashkent declaration signed.

11. Death of Prime Minister Shastri at Tashkent in early hours of Tuesday. Nanda sworn in acting Prime Minister.

13. Mysore Plan for 1966-67 fixed at Rs. 50·72 crores.

14. Rehabilitation Minister Tyagi resigns protesting against Taskent declaration.

18. Britain offers Rs. 10 crores credit to India to fight famine.

19. Mrs. Indira Gandhi elected leader defeating Mr. Morarji Desai by 355 votes to 169 in the Congress Party contest.

20. West Bengal P.C.C. chief Ajoy Mukherjee deposed by the party.

22. Daniel Walcott held in Bombay.

24. Indira Gandhi Cabinet sworn in.

Dr. Homi Babha among 117 dead in the Boeing disaster on the Alps.

28. Violent Kerala bundh over ration cut.

FEBRUARY

1. Indo-Pak Army chiefs order troops withdrawal.

EMS held under DIR.

Lt. Gen. Kumaramangalam appointed Chief of Army Staff.

2. Sucha Singh, suspected in the murder of Punjab Chief Minister Kairon, brought to Delhi from Nepal.

5. D.A. rise to Central staff. Protest by State Governments.

U,S. President Johnson orders emergency lifting of three million ton grains to India.

12. Indian National Congress session at Jaipur.

13. Kerala ration cut restored.

14. Parliament session begins. President's call for austerity.

15. Railway Minister S. K. Pati announces freight increases in Railway budget.

16. U.S. Vice-President Humphey in Delhi.

Assam Mail sabotaged near Dimapur, 3 dead.

19. National Plan for 1966-67 fixed at Rs. 2,086 crores.

26. Savarkar dead.

28. Rs. 261·12 crores Revenue Budget with Rs. 101 crores additional taxation presented by Sachin Choudhri, Finance Minister.

MARCH

2. Rs. 6 pay raised for Mysore NGOs. Mizo rebels active. Aijal under siege.

4 Street battles in Bengal towns. Food shortage and student unrest.

6. Aijal Siege lifted.

9. Congress Working Committee accepts division of Punjab.

10. Police open fire in Bengal town. 1 killed.

13. Anti-Suba agitation in Punjabi towns.

14. Anti-Suba violence spreads to Delhi

22. ECAFE session in Delhi. Indira Gandhi's call to advanced nations, to take more imports.

25. Indira Gandhi in Paris, confers with De Gaulle.

26. Bastar ex-ruler Bhanjdeo killed in clash with police in Palace at Jagatalpur MP.

28. Indira Gandhi in US.

20. U S. Rupee fund for higher education of Indian scholars.

APRIL

3. Indira Gandhi confers with Kosygin at Moscow.

5. Maharashtra Legislature wants border issue with Mysore reopened.

6. Mihir Sen swims Palk strait.

12. Nepal Prime Minister Surya Bahadur Thapa in Delhi.

20. 43 killed in train explosion near Lumding, Assam.

23. Bangalore Bundh for free water supply. Sporadic violence.

Train blast near Diphu, 30 killed.

24. Miss Pushpa Athavale team scales 0,116-foot high mountain Koktong peak in Sikkim.

MAY

26. India lifts bar on trade with Pakistan.

JUNE

6. India devalues rupee.

8. Punjab boundary commission report.

JULY

3. Tank factory in Avadi inaugurated.

5. President's rule for Punjab.

7. Indira Gandhi leaves on tour of Soviet Union, UAR and Yugoslavia.

16. Soviet Union announces economic aid for Fourth Plan.

AUGUST

29. Draft Fourth Plan for Rs. 23,750 crores announced.

SEPTEMBER

2. Gold Control relaxed.

4. Indonesian Foreign Minister Adam Malik in Delhi.

10. Punjab Reorganisation Bill passed.

23. Cochin Oil Refinery inaugurated.

27. U.N. General-Secretary U. Thant named for Nehru Award.

OCTOBER

4 Student unrest turns violent in U P. Bihar towns.

9. Mysore Maharashtra Governments agree on border commission.

23. Orissa Cabinet crisis ends with Chief Minister Tripathi restoring portfolios to Ministers.

24. Yugoslavia President Tito, UAR President Nasser and Prime Minister Indira Gandhi, after three days talks in Delhi, accept need for closer links among non-aligned nations.

31. Violent demonstration in Andhra for Fifth Steel Plant.

31. Mihir Sen swims Panama.

NOVEMBER

3. Cyclone hits Madras. Three ships run aground.

7. Sadhus storm Parliament. Delhi bundh for cow protection.

9. Home Minister Nanda resigns.

11. Military train sabotage near Siliguri (West Bengal), fourteen killed.

13. Chavan becomes Home Minister and Chagla External Affairs Minister.

22. Sankaracharya Swami of Puri begins fast for protection of cow. Removed to Pondichery.

30. Soviet Union announces Rs. 850 crore aid.

DECEMBER

1. Parliament passes Goa opinion Poll Bill.

(Continued on page 6.)

The Rationalist

REINCARNATION ?

Two little Ceylonese girls have suddenly begun to talk of their previous existence; and as the years go by, they are recollecting more vividly snatches and sometimes whole incidents from their past life.

Their behaviour, it is claimed, provides fresh evidence in support of the Hindu and Buddhist tenet of reincarnation. In Ceylon, Buddhists who form 65 per cent of the Island's 11.5 million population firmly believe that the cases of the two girls prove conclusively that the human personality passes from life to life in a series of births and deaths.

The famous American psychiatrist Prof Ian Stevenson of the Neurology and psychiatri Department of Virginia University, wellknown for his research on reincarnation is coming to Ceylon shortly to investigate the cases of the two girls.

Professor Stevenson had visited the island on a similar mission with Dr. William Coates, another authority on reincarnation, in 1961. Since then he has been guiding a team of Ceylonese researchers including a former Public Trustee, Mr. V. F. Gunaratne, and a child psychologist in collecting and sifting evidence on cases suggestive of reincarnation.

Of the two cases reported, the more startling was that of three-year-old Dona Swarnalatha. She is the daughter of a 40-year-old carpenter and his wife, living in Pillyandala, a suburb of Colombo.

Dona says that she was a school teacher in her last birth; that she was married to a lecturer: that they had four children, two boys and two girls: that one boy died, while the younger girl is now attending the University of Ceylon: and that she (Dona) died under mysterious citcumstances!

Because of the last claim relating to her death researchers have refused to divulge the past name and address of Dona until investigations are completed. But they maintain that all the statements made by the little girl have been found to be correct

An example: "One day returning from school, I found my husband in a frenzy. He had intercepted a love letter written by the elder girl. She got such a telling-off." "correct", says the girl at the University

Then there is a mark resembling an old scar on Dona's back. "I injured myself when I fell while bathing at the well in my old house," says Dona. Her parents testify that the mark was there when she was born

Dona appears to be like other normal children of her age, in all respects except her speech. Here often she assumes a grand motherly tone, as when she scolded her father not so long ago: "Ah, thathi (father) what is the meaning of this, coming Home drunk every day? Do you think any good will come out of your drinking? My family too suffered because my husband was a liquor addict!"

Dona is now growing fast and speaks more often of her previous life and with greater clarity, but till her statements are checked publication is being withheld.

The second girl was Chandini, 2½ year old of Badulla, a town 140 miles from Colombo A theme she harps on is the sea and boating trips. But her parents, a government clerk and his wife, a teacher, state that she ha

never seen the sea or a boat! Badulla is in the hills up-country.

Where then did she pick this knowledge? She claims to be the reincarnation of eight-year old Piyasili of Alutgama, a coastal town.

Our house was by the sea, near the mouth of a big river. We spent many happy hours boating. There was a temple almost next door. Sea erosion claimed our house. So we built another one. There were plenty of fruit trees in the garden. My father had an old car. He took me to the doctor's. I used to go to school with my younger sister. She fell into the river from the bridge and was drowned. I died when my dress caught fire from a bottle lamp!"

Piyasili's death is reported to have occurred about ten months before Chandini's birth. This and other details of Chandini's story have been checked and rechecked by the research workers who state that the evidence is too overwhelming not to accept it as a case of reincarnation.

The stories of past births related by little Dona and Chandini have caused quite a sensation in Ceylon, though this is not the first time that such a phenomenon had occurred in the island.

The most celebrated case was that of Kumudini Gnanatileke, of Kotmale, a hill town in Central Ceylon. She began talking of her former incarnation in 1960 when she was four years old. According to the girl's story she was then known as Turin Tilakaratne and lived at Talavakale about 20 miles from Kotmale.

Turin was the only son among seven girls. He was born on January 20, 1941 and died in hospital on November 9, 1953. Cause of death was a fall down the steep steps leading to their house. Among Gnanatileke's memories of the past was a graphic description of Queen Elizabeth's visit to Talawakale, during her Ceylon tour in April 1954.

Hers was the first scientific study made in Ceylon of a claim of reincanation. Professor Stevenson who analysed the case, said that it was "particularly rich both in evidential detail and psychological aspects."

"I studied some fifteen cases in India, but think this case of Gnanatileke was one of the very best," added Prof. Stevenson.

Gnanatileke now twelve years old leads a normal life. But she, unlike the other two, speaks little of her previous birth. Cases like Gnanatileke's have however not been confined to India and Ceylon, or to the East where belief in rebirth is firm. There have been reports from America and Europe, and perhaps the best known case in the West is that of the Pollock twins of Hexham in Northumberland, England.

Professor Stevenson's visit is awaited with much interest in Ceylon because he is perhaps the best qualified to assess the claims of Dona and Chandini.

* * *

Only fools would think that the ancient belief in Reincarnation arose without researches. Dogmatic deniars and doubtful researchers were present then also, but had to give way before overwhelming evidence. 20th century science is an infant trying to scale the mountain-peaks of prehistoric science. Incapacity to believe is not a mark of the scientific mind. Scientific intelligence is not a 20th century feature of mankind, but was a feature of every generation from the earliest times. *Editor.*

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He learned Sanskrit from the manuscripts from the lexicography of Amarasimha and a few other books available in the Central Library at Paris. After that, he took up Shakuntala and found that he could not understand even the first verse!

Then he studied Valmiki's Ramayana in a year. When he turned to Shakuntala again, he could easily follow the text. He discovered that the English version gave only a faint idea of the wonderful beauty and suggestiveness of the original!

After years of deep study he made his French translation."

* * *

How many Indians of today, and how few Sanskrit Professors, could equal the earnestness of Prof Chezy! They have reached only the monkey stage, of thieving fruits, and throwing stones! Ed.

(Continued from page 3.)

6. India beats Brazil to enter challenge round of Davis Cup.

7. U.P. NGOs begin indefinite strike.

14. India, UAR and Yugoslavia announce trade, commerce, development collaboration.

17. Akali leader Sant Fateh Singh begins fast, threatens self-immolation, demanding abolition of link between Punjab and Hariana, inclusion of Chandigarh and control over Bhakra dam. Puri Swami continues fast.

19: India wrests Asian Hockey title from Pakistan at Bangkok meet.

21. Mysore Junior Engineers quit work. Menone quits Congress.

23. Centre cuts ration to help starving Bihar.

24. Bangalore Corporation Council superceded.

26. Sant ends fast.

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IN ITALY

Italy's car industry broke all production records in 1966 and boosted exports by 20 per cent, it was reported on Tuesday. Total production rose 16 per cent over 1965 to 1,365,898 vehicles, of which 1,175,548 were cars, the industry's National Association said. The country's car firms exported 393,569 vehicles compared with 326731 in 1963, They went mainly to Common Market countries, with France and Germany the biggest customers.

IN INDIA

Although there is a great demand for passenger cars in the country, latest thinking in the Planning Commission is that the production of passenger cars should be expanded to only 50,000 per year in the Fourth Plan, it is learnt.

At one time, the Planning Commission felt that the manufacture of passengar cars should be increased to 80,000 per annum because of the increasing demand. But for want of resources, they are now thinking of increasing it only to 50,000.

Given the necessary foreign exchange, the three plants—Hindustan Motors, Fiat and Standard—are already capable of producing 35,000 cars per year. (Hindustan 20,000 Fiat 10,000 and Standard 5,000). Thus the expansion will be limited to 10,000 cars per year.

COST OF FOREIGN "EXPERTS"

It was previously reported that the Reserve Bank had agreed to increase the limit of remittance of salaries by foreign technicians from Rs. 1,500 to Rs. 2,360 in view of devaluation. However, foreign technicians in India still experienced hardships as in place of saving Rs. 1,500 a month for remittance abroad, they now had to save Rs. 2,360. The Government of India had looked into the matter and it is stated that in the case of foreigners drawing salary below Rs. 3,000 per month, there would be no objection to the increase of salary up to a maximum of 57½% or half of the salary of the technician approved earlier. In case of those drawing a salary of Rs. 3,000 per month or above, the Government may allow some increase subject to a maximum of Rs. 860 per month (this being 57½% of the pre-devaluation ceiling of Rs. 1,500 on monthly remittances by the foreign technicians), on receipt of specific requests from the individuals and firms concerned.

* * *

One wonders how much of Banking the Reserve Bank knows! It is all like race course betting! Ed.

"SANSKRIT WISDOM"

Madras.
24-1-67.

Sir,

Can you please let me know whether the book, "Sanskrit Wisdom" by Sri G. R. Josyer is available for sale and if so at what cost? Are there any allied works by the same author? Is a catalogue of your publications available? Expecting an early.

Yours truly,
R. Natarajan,

R. Natarajan,
Rtd. Asst. Secretary,
I. L. C. Deptt. Secretriat,
Fort St. George, Madras 9.

FOOD FROM OCEAN

V. C. Bogorov.

Man wants to master the living wealth of the oceanic depths, not because the ground vegetable and animal world is giving out, rather because the oceanic wealth must be sensibly combined with what is yielded by land.

It takes decades for a cut forest to get restored. Now, the micro-organisms of the world ocean, its main vegetation, yield 400 generations within a year! Nevertheless, a summary of investigations of numerous scientists of many countries indicates that the world ocean contains less food than consumers.

For example, the mass of algae is set at 1,700,000,000 tons and that of animals at 32,500,000,000 tons.

On earth we have an inverse ratio between animals and plants. This paradox is merely apparent, for we should not neglect the giant primary production of the ocean: the mass of unicellular algae.

In the first-order approximation the amount of oceanic foodstuffs that man can consume for a year can be reasonably set at 100,000,000 tons. The relations of organisms, the abundance of nutricious salts in water and the amount of light sufficient for synthesis are all important for reproducing such stocks.

Plankton alone consumes annually about 500,000,000 tons of phosphorus dissolved in the water, 1,200,000,000 tons of iron and other substances. Thus, this unicellular water plant extracts many times more iron than is produced by all metal-making enterprises of the world!

There is an amazing distribution of "duties" among the inhabitants of the ocean. Thus, photosynthesizing plants and animals accumulate energy from our daytime luminary and convert it into the sun's treasure house.

According to the Soviet investigator O. I. Koblents Mishke photoplankton assimilates on the average only four-hundredth of one per cent of solar energy.

Now, the ocean exists for thousands of millions of years, and its inhabitants have accumulated so much energy as the sun sends to its surface for 130,000,000 years! Nearly all this energy is used repeatedly by aquatic inhabitants, and besides, affects planetary processes.

Thus, the photosynthesis of aquatic plants releases a large part of atmospheric oxygen. This is important to know while estimating the circulation of substances in nature since man's activity has been assuming a global scale, especially in the consumption of oxygen.

Science still knows too little about the life of the ocean. Our aim is to pass from qualitative estimates to a quantitative appraisal.

Today it has been found that the biological population of the ocean produces 70,500,000,000 tons of fats, proteins and hydrocarbon annually. However, plankton is hardly used at all while man's haul of fish equals half the annual growth of fish!

It should not be assumed that the oceanic resources are practically inexhaustible. The assumption would be a gross fallacy. Man may double the output of sea products, and further progress is not ruled out.

But the ocean is not a bottomless treasure house. We can draw on its wealth only if we know its law, since a violation of the processes of oceanic life may cause unfavourable and irreversible consequences.

(Continued on page 6.)

The Rationalist

HIUEN TSANG'S FAST

Humble and affectionate, in contrast with the arrogant and aggressive China of Mao, was the China of Hiuen Tsang and Fa Hien. While those ancient people taught the world much, they learned much in return—and acknowledged it.

A number of documents have come down to us from ancient times testifying to this fact. Of these documents, which have braved the ravages of time, the letters of Hiuen Tsang are the most interesting and informative.

Hiuen Tsang set out on his journey to India at the early age of 26. He had to face innumerable hardships, but his firm determination helped him to pass all the ordeals.

On one occasion when he reached the kingdom of Turfan, the king earnestly requested him to stay on in Turfan. But Hiuen Tsang refused. The king became furious and shouted. "Your disciple has now to treat you otherwise. How can you go by yourself? Either you must remain here, or I will send you back to your country!"

"Understand," Hiuen Tsang replied: Hiuen Tsang has come here for the sake of the Great Law. Now that I meet with an obstruction, you can only detain my bones and skin; my mind will shake itself free."

The king was inflexible. Hiuen Tsang went on fast and refused to drink even water. On the fourth day his breath became very weak. Frightened and ashamed of his conduct, the king begged of him to break his fast and promised not to obstruct him any more.

Hiuen Tsang stayed in India for 16 years (629-645 A D.). Most of his time was spent studying at Nalanda under the guidance of Acharya Sheel Bhadra. He was a brilliant scholar. He acquired mastery over Sanskrit and Buddhist philosophy. He also participated in the great Buddhist debate held at Kanyakubja and sided with the Mahayana.

His thirst for learning was colossal. When Emperor Harsha asked him why he had declined three previous invitations to come to his court, the Bhikshu replied:

"Your Majesty, from such a distant land I came here only to learn and quench my thirst for knowledge. As this aim had not yet been finished, I found myself unable to see you."

At the time of his departure from India, all his class-fellows and other scholars tried to dissuade him from going back. They said. "Look, why do you want to leave India? Did not the Lord himself prefer India to China for his incarnation?"

Hiuen Tsang's polite, but devastating reply was; "That is true. But the Lord's teachings are for the whole world, and China cannot afford to remain ignorant of them."

At last Acharya Sheel Bhadra himself came and Hieun Tsang's convincing reply was: "India is the birthplace of the Buddha, so it would be unnatural if I did not love this land. But the purpose of my coming here was to look for the Lord's truth, and now having acquired that from you I wish to carry this torch to my people so that they may also be benefited."

This reply srtisfied the Acharya and he consented to the Chinese scholar's departure,

Back in China, Hiuen Tsang did not lose ontact with India. Through letters carried by Bhikshus and other travellers he carried on a correspondence with his Indian friends. At least three letters of this correspondence have been found intact and have been deciphered.

One of them was sent jointly by a number of Indian Bhikshus residing in the Mahabodhi Vihar; Gyanprabha and Prajnadev were the most important of these Bhikshus.

Prajnadev is a possible translation of Huat Thian, as given in the Chinese texts. The letter was sent in August 655. It read?

"Sthavis Prajnadeva who has had the sacred company of the learned men ot the Mahabodhi Vihar is sending this letter to Hiuen Tsang, the great Chinese scholar. He wishes him good health and happiness.

"I—Bhikshu Prajnadev—have written a poem on the divine incarnations of the Buddha and another book entitled 'A Comparative Study of Shastras and Sutras'. I am sending the two books to you through Bhikshu Fa Chiang (this name occurs in the Chinese texts for an Indian Bhikshu). Acharya Bhadanta Gyanprabha too is keen to know about you

"The devotees here are sending you their complements. On behalf of all of them I wish to present you a pair of dhotis as proof that we have not forgotten you. The route being long, it has not been possible to send more gifts. So, please do not mind the smallness of our present.

"Please do send a list of the books which you want from India. We will be very glad to send copies of them to you."

Back to India from China in April or May of the following year, Fa Chiang brought Hiuen Tsang's letter to Gyanprabha:

"These humble lines are being scribbled to Tripitakacharya Bhadanta Gyanprabha of Magadha by Hiuen Tsang, an inhabitant of the empire of the great Thang kings. More than ten years have passed since my leaving India. As I did not get any news about you during this period. I was full of anxieties about you.

"Now from Bhikshu Fa Chiang I come to know that you are all well. This news has given me immense pleasure which cannot be expressed in writing. The weather there (in India) may be getting hot now.

"From a messenger recently returned from India, I came to know that the venerable Acharya Sheel Bhadra is no more. This news came to me like a bolt from the blue. The rescue boat carrying on its operation amidst the ocean of worldly sorrows is now sunk, the light is out! How to express my grief at his demise!

"In the distant past when Lord Buddha went away, his work was carried on by Kashyapa. After him Upgupta took the mantle. Now another upholder of the Dharma has gone to his true abode. Therefore, now it is the duty of the remaining Acharyas to hold the track steadfastly.

"It is my desire that the waves of the holy teachings and elaborate principles of truth should continue spreading in all the four directions, and the holy knowledge may exist unshaken like the five mountains.

"The books that I had brought with me have been translated by me in 30 valumes. Traslation of the Kosha (Abhidharma Koshavyakhya of Vasubundhu and Nyayanusar Shastra of Sangha Bhadra) are not complete yet, but I hope they will be complete this year in all probability. S. D. S.

(To be continued.)

INDIAN COMPANIES

Indian companies are too small in size not only in comparison with their counterparts in other countries, but also in relation to the size of the country's economy by international standards.

The Economic and Science Research Foundation and the research wing of the Federation of Indian Chambers of Commerce and Industry, in a study entitled, "Top 200 Companies" says Indian companies would have to grow five times as fast as the country's national economy, and twice as fast as the over-all industrial sector, to attain, in relative terms, the size of the companies in the UK.

The State-owned Hindustan Steel which tops the list of 200 Indian companies with regards to sales, not assets and net worth, would rank only 180th in the list of top 500 US companies.

The aggregate sales of the 200 companies exceed Rs. 3,600 crores, accounting for more than 50 per cent of the estimated sales of all the Public limited and Government companies (about 6,000) in the country.

The study points out that the sales of the top 10 companies in India account for 19 per cent of the country's total industrial output as against 33 per cent in the UK and 30 per cent in the US and Japan. As a proportion to national income, the Indian figure is still smaller, only four per cent as compared to 19 per cent in UK and 12 per cent in Japan.

The foundation has pointed out that while the Government has been able to set up a number of large undertakings, only one of them has been able to come up to the level of profitability attained by leading companies in the private sector.

The study concluded that the pre-occ pation with size that is encountered certain quarters is "totally misplaced."

"If Indian companies have to hold thei own in international business, they hav to grow bigger, since size is a factor to b reckoned with in competition anywhere and there can be no export sales withou competition."

* * *

Are these men thinking of India sendin Food, arms, and credits to America? Wha is the good of talking big with puny hands

Ed

(*Continued from page 3.*)

What is necessary is planning and pr diction of haul on the basis of the balanc of living beings. Hence we must kno which organisms live where, what are the relations and whether they have enoug light and food.

In spots rich in photoplankton we ca expect large accumulations of animal lif This is why it is important to identify i the world ocean zones of higher and low fertility.

There is a regularity in the distributi of "rich" and "poor" areas, just everywhere in nature! If the climate a nature of the Arctic do not contribute biological development, in the Indi Ocean the proximity to the equator affec the type of plankton distribution.

Research aboard the Vityaz reveal some commercially rich zones. Probabl they will soon be reclaimed by fishermer

Fishing will continue on shelves accoun ing for less than eight per cent of the are of the oceans but concentrating more th four-fifths of their biomass. However, l is omnipresent and interrelated. Therefo the scientists' interest not only in the inh bitants of coastal waters but also in the of depths is quite natural and reasonab

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M A HONS, P S.B.S M.R.S.L;
FOUNDER
International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization in the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

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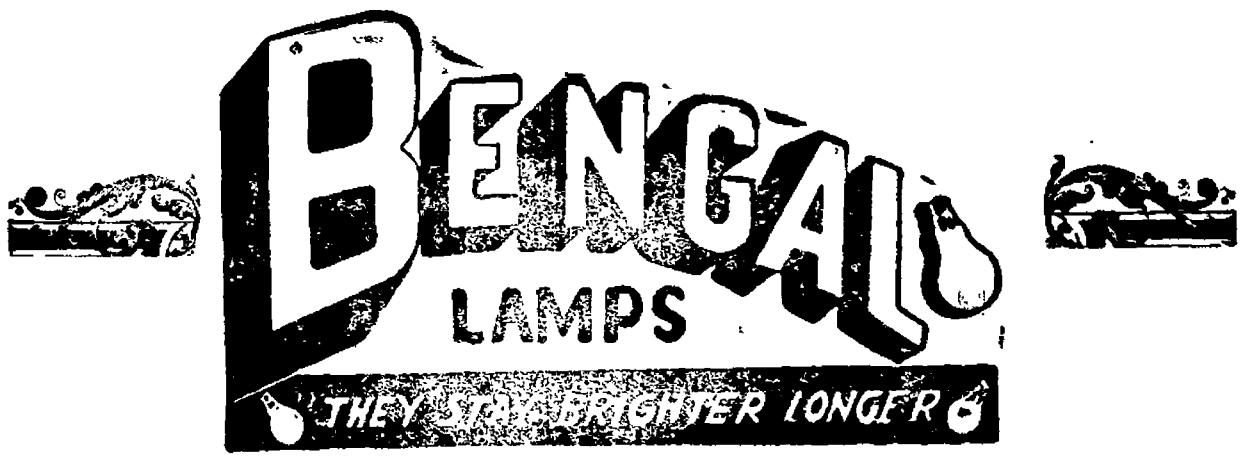

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HIUEN TSANG'S FAST

(Continued from last issue.)

"The Emperor is helping in the spread of religion to distant corners. He has also been kind enough to write the foreword to my translations. He has also directed his officials to propagate these books in all the lands. When these orders are carried out, our neighbouring countries will also be having these books. This light is not much different from the religion that appeared in the Jetvan of Shravasti.

"Now, let me also humbly inform you that while crossing a river, a bundle of books fell into it. Along with this letter I am also sending a list of those books. Please try to send the books at your earliest convenience."

Simultaneously Hiuen Tsang wrote to Prajnadev as follows:

"After such a long time Hiuen Tsang, the Bhikshu of Great China, is seizing this opportunity to submit a few humble words to Tripitakacharya Prajnadev of the Mahabodhi Vihar. Until now I had not been able to know anything about you, but there was no way to help it.

"When Bhikshu Fa Chiang reached here with your letter, I came to know that you are all well. It gave me great joy. Got the pair of dhotis and the poetry books presented by you It is an honour which I did not really deserve.

"After some time India will become terribly hot. I do not know how all of you will spend your time.

"By making severe attacks on the Shastras of various sects, you have proved the superiority of the Sutras of Navang Buddha. You have secured great victories over your opponents.

"I am getting old and feel reduced in my energy. I remember your great virtues. When I was in India, I came in contact with you in the great Sabha at Kanyakubja. There I had entered into a debate with you so as to gauge our mutual depth and shallowness in the presence of the kings and the multitudes.

"This party had established the principles of Mahayanism while that side adhered strongly to the doctrine of Hinayanism. In the exchange of views back and forth, hot words and bitter expressions could not be avoided. Our aim was to preserve the right principles, regardless of individual feeling. Yet I might have hurt your feelings. But once the debate was declared over, all individual friction vanished.

"Now the messenger still conveyed your apology. This shows how thoughtful you are. You are great Dharmacharya of versatile eloquence with an unblemished character. Your purpose is firm, deep and farsighted. The water of Anavatapta lake cannot compete with the ocean of your knowledge, and a pure crystal fails to match the purity of your conduct.

"You are a great ideal before your students. But how I wish your venerable self had also taken the shelter of Mahayanism. I am sorry you felt no attraction for it. You are satisfied with the goat (Hinayan) discarding the white cow (Mahayan). You are a great embodiment of the light of knowledge. How can you afford to undermine the Mahayan?

"As a token of my gratitude for you, I am also sending a small present." S. D. S.

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ERRATIC PLANNING

Mr. J. R. D. Tata, leading industrialist, ast week bitterly criticised the formulation of ambitious plans and fixing wrong priorities. He said plans should stimulate and arouse enthusiam among the people to work together in a common cause to fulfil the hopes for a better life.

If future plans were to be effective, he said, each plan must create a sense of personal involvement and participation among the people.

Mr. Tata was delivering the third lecture on "Management of Plan" here organised jointly by the Ahmedabad Management Association and the Ahmedabad Economic Association.

Mr. Tata said what was needed was a plan that was more selective and less comprehensive, that would concentrate our limited financial and administrative resources on the achievement of top priority targets.

A plan should rely more on incentive than on control. It should also make people think that they were not at every turn being regimented and controlled but were being provided for, he added.

Reviewing the progress of planning in the country, Mr. Tata said, if the tempo of progress continued at this rate, it would take 137 years for the Indian to reach the current level of income of a Japanese!

Mr. Tata said it was true that economic growth could not be achieved without toil, tears and taxes, but there must be a respite from inflation, taxation, heavy investment with low employment-potential and long gestation-period. The fruits of planning should go to the people at large in the shape of increased employment and increased consumption.

To improve the management and implementation of future plans, Mr. Tata suggested that the planning commission should have two separate wings, one a "formulation wing" and the other a "progressing wing", the latter being constantly and exclusively engaged in reports and statistical data collected from all over the country.

This wing, he said, would keep the various Ministries and departments informed of developments and trends of particular concern to them. Such a "progressing wing" should replace the existing but "ineffective" project evaluation organisation, he added.

The Government should concentrate its efforts mainly on selected key plan targets in the spheres of agriculture, family planning and industries directly serving agriculture, leaving remaining areas to the forces of demand and supply.

Mr. Tata said the capital market should be reviewed through a new approach to profits and taxation to attract the private sector to make large investment. It was no sense to expect the private sector to make investment and at the same time to deny them, through "unrealistic price controls or excessive taxation", a return sufficient to motivate new investments, he said.

Stressing the need to revise the present tax structure, both the corporate and individual, to accelerate the private investment, Mr. Tata said the corporate should also be used to stimulate investment in priority industries as done in France and Germany.

On taxation policy, Mr. Tata said "there must be an end to the repeated annual exercise in fiscal experimentation inflicted on us year after year.

Criticisng the present planning system, he said, the economists concerned with the formulation of our plans had been selected mostly for their "leftist leanings" and were more concerned with introducing socialism than implementing plans of economic development.

(Continued on page 6.)

The Rationalist

GANDHI THE DOCTOR

The kaleidoscopic variety of activities in which Gandhiji engaged himself cover practically all professions, and his contributions to the medical world are very much valued.

Gandhiji's approach to various human ailments was both simple and efficacious. He was of opinion that disease was caused by man's deviation from nature, and his aim was to bring back our life into alignment with natural requirements.

Before going to England to study law, Gandhi had yearned to be a doctor. He was interested in medicine. But Mohandas's brother objected: their father was opposed to the dissection of dead bodies and intended Mohandas for the bar. But in effect Gandhiji became a natural physician.

Gandhiji always boasted of an 'aptitude for nursing which gradually developed into a passion.' He was Kasturba's 'midwife'. He had studied a popular work on childbirth which constituted a full course in obstetrics and infant care, and when labour pains came, Gandhiji himself assisted in the delivery of his fourth son, Devadas.

At the height of the Passive Resistance movement in South Africa, Gandhiji was assaulted in the street of Johanesburgh. He was eager to use a 'mud poultice' to hasten the healing process much to the wonderment of the attending doctor. When Ramdas, his son broke his arm, he applied such a potlice and in a month's treatmen the wound healed.

He made free use of mud paste as a substi tute for a well-known brand of plaster. A little oil and salt was added to the mu and it was heated sufficiently to ensur sterilisation. "I have used mud paste i several cases of typhoid fever. The feve of course, runs its couse, but mud applica tions seem to relieve restlessness an abate the suffering. We have had abou ten cases of typhoid fever in Sevagram wit complete recovery in each case, so that th inmates of the Ashram are no longer afrai of typhoid fever," wrote Gandhiji.

Henry Salt's "A Plea for Vegetarianism made him a vegetarian by choice. Afte reading Dr. Kuhne's book, he took t hydrotheraphy. Hip-baths under his supe vision, were a success, in cases of hype pyrexia. Once he tried a hip-bath on h son Manilal with profit.

He had been suffering from typhoid com bined with pneumonia with signs of del rium at night. Gandhiji apparently di not have much faith in allopathy.

Kasturba, while at the Phoenix Settl ment, became very sick, suffering from a attack of pernicious anaemia. The docto who had been urging orthodox treatmer which involved breach of vegetarianism was dispensed with, and Gandhiji treate his wife. She was frequently given sma quantities of acidic fruit and practicall no other food at first, and contrary to th expectation of others the trouble wa arrested. After a week or two, simpl nourishing, non-stimulating food was take and Ba improved in health.

This and other experiments enhance his faith in simple remedies and so h widened the sphere of their applicatio trying the earth and water and fastin treatment in cases of wounds, fever

lyspepsia, jandice and other complaints, with success in most cases.

Gandhiji's dietary experiments were nany and various. On his advice, Ba used o cook without ordinary refined sugar. Cooked fruits, puddings or cakes were sweetened with raw cane syrup. Salt, he contended, other than that contained in natural foods, was bad not only for health but also affected character.

He not only disfavoured cow's milk, but discarded it as it increased the baser passions of man. He recommended pure, sweet thin mango juce—a 40-day course—as one of the finest Kaya Kalpa Oushadha (rejuvenating medicine) tot hose who are weak and emaciated.

Once when Dr. J. C. Kumarappa was suffering from blood pressure due to nervous strain, he asked Gandhiji's advice. He made a thorough examination, not of the disease but the causes and advised: "When you get symptoms of blood-pressure you have simply to walk it away. "As regards mental strain to prevent its accumulation you should relax between your periods of work.

"Combined with a regulation of the diet so that digestion and brain work do not get together, you should be able to control your blood pressure more or less completely."

And the result according to the patient; "I took Gandhiji's treatment as being scientific both in regard to diagnosis, and in regard to treatment, and have followed his instructions carefully for the last seven years, with the result that, excepting when this regime is upset by unforeseen circumstances, the plan has worked satisfactorily."

In South Africa, he offered free medical advice to most of his clients. One of them, Latvasinh, was asthmatic. Gandhiji induced him to fast and give up smoking. Later Bapuji put him on a diet of rice, milk and marmalade for a month. Gandhiji boasted years later, "he was free from asthma."

Often he gave information on how to cure snake-bites and malaria. His advice to villagers was "Bhaji khao, chach pio, matti lagao" (eat vegetables, drink buttermilk, and apply mud-poultice). His suggestions and opinions are comprehensively dealt with in his book "Key to Helth."

Gandhiji wrote in Young India: "Fast (1) if you are constipated; (2) if you are anaemic; (3) if you are feverish; (4) if you have indigestion; (5) if you have a headache; (6) if you are rheumatic; (7) if you are gouty; (8) if you are fretting and fuming; (9) if you are depressed; (10) if you are overjoyed." His patent medical prescription was fasting for almost all maladies.

"Eat only when you are hungry," he advised "and when you have laboured for your food."

At village meetings and in the Harijan Gandhiji used to give the farming population rudimentary instruction about food. "Milk and banana make a perfect meal," he said. Under the heading "Green Leaves and their Food Value" he wrote: "The addition of green leaves to their meals will enable villagers to avoid many diseases from which they are now suffering."

In his booklet, "Key to Health," Gandhiji warned against machine-polished rice. Polishing removes an overcoat rich in vitamins, especially BI; and he stressed that lacking those vitamins, the rice-eating villagers were subject to numerous debilitating diseases, notably beriberi. Often he expatiated on the nutritional value of the mango kernel and groundnut.

V. V. B.

(To be continued).

A VISION

The well-known sociologist Professor Dr. Alphons Silbermann recently surprised his listeners at the Protestant Academy in Arnoldshain(Federal Republic of Germany) with the "most probable picture of our future expectations". His most astonishing vision of the future: Man will probably be able to make do with two to three hours of sleep per day in a few decade's time. This would mean a gain of roughly 25 year – converted to the average human life expectancy at that period. A life expectancy of 100 and more can probably be reached in the not too distant future, thanks to medical progress. The man would be strong enough to work regularly up to the age of 80!

According to the professor of sociology (he teaches at the University of Cologne in Germany and the University of Lausanne in Switzerland), women will more and more become identified with the man's role in life. It is not yet clear, however, what effect this will have on child-rearing. But Silbermann prophesies for the 1970's: School instruction in Germany will be carried out for the most part with the aid of films and television programmes due to the rapid increase in population and the shortage of teachers.

When Professor Silbermann carefully calls his future prognoses "probable development", he and other researchers are nevertheless sure of the fact that education and information will be more important for man's social existence than the possession of material goods.

Economic growth in Germany – as is also foreseen for other West European countries – will continue for the most part. Accordingly – thus Silberman – no more than 30 hours per week will be spent on the job in the 1980's. It will be a considerable relief to the housewife that meal will no longer form the centre of family life as they do today. She will not go shopping for groceries more than once a week. And food expenditures will also drop, according to Professor Silbermann thanks to the production of compressed foods.

Should the scholar turn out to be right man's way of living would lend more and more to anonimity and isolation. Even family relations would not be as close as in former decades. Expenditures for leisure time and cultural events will increase more than 50 per cent. By 1985— Professor Silbermann prophesies — man will dedicate the first third of his life to education, the second third of his life to his professional work and will spend the last third enjoying the fruits of his work.

* * *

What education, what work, and what enjoyment?

Ed.

(*Continued from page 3.*)

After spending over several thousands of crores of rupees, the economic condition of the country still remained what it was a century ago, he said. As a result "cynicism has become the order of the day". Mr. Tata said people could not be inspired under such a mood to make the "investment of faith" in planning that Mr. Asoka Mehta had been "imploring them to make."

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಖ್ಯಾತನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
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ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

GANDHI THE DOCTOR

(*Continued from last issue*)

"Many such experiments," he remarked, "taught me that the real seat of taste was not the tongue but the mind." Gandhiji had commenced his life-long experiments with diet right from his London days.

He had faith in nature cure. He believed that Ramanama is an alchemy which can transform the body. The conservation of the vital energy has been likened to accumulated wealth, but it is in the power of Ramanama alone to make a running stream of ever-increasing spiritual strength ultimately making a fall from grace impossible.

Just as the body cannot exist without blood, so the soul needs the matchless and pure strength. This strength can renovate the weakness of man's physical organs.

"That is why," Gandhiji believed, "when Ramanama is enshrined in the heart, it means the rebirth of man." This law applies to the young and the old, man and woman alike. "The potency of Ramanama was brought vividly home to him in "Uruli Kanchan." It was there that he asserted that the surest remedy for all our ills was Ramanama. He who could make use of it could show powerful results with very little outside effort.

He said: "God has many names Each person can choose the name that appeals most to him. Ishwara, Allah, Khuda—God means the same. But the recitation must be born of faith."

At Dacca, a man of seventy was brought before Gandhiji, during one of his tours. He was wearing Bapuji's photograph around his neck. As he approached Gandhiji, he thanked him for having cured him of his chronic paralysis. "When all medicines failed," the man said, I took to uttering Gandhiji's name and one day I found myself entirely cured!"

Though Gandhiji laughed at this, it was a case of faith cure. Gandhiji was everything to that septuagenarian—a god in flesh and blood.

Gandhiji used to cure himself with silence, 'medical silence,' he called it. He earnestly believed that 'detachment of mind' was the key to longevity. According to him, 'Egoism' is the killer, and unselfishness is the life-preserver.

"All mental and physical ailments," Gandhiji explained, "are due to one common cause. It is therefore but natural—that there should be a common remedy."

Almost for all sick men, he prescribed the same thing: the continuous recitation of God's name, sunbaths, friction and hip-baths, buttermilk, fruit juice and plenty of water. Pain in others pained him. He doctored everybody within his reach.

He proved that ninety-nine cases could be brought round by means of a well-regulated diet, water and earth treatment and simple household remedies. He was of opinion that he who runs to the doctor, vaidya or hakim for every little ailment and gulps all kinds of vegetable and mineral drugs, not only shortens his life, but also, by becoming a slave of his body instead of remaining its master, loses self-control, and ceases to be a man.

His advice was to live according to nature and not go against it. And the results that he obtained from the various experiments were truly astonishing and proved him correct.

V. V. B.

GEORGE WASHINGTON

"The man Washington had from the beginning possessed an affinity for numbers. It had remained with him all his life To count things, not so much for the sake of the things, perhaps, as for the counting, had been of the utmost importance to him As a boy in Mr. Williams's school in Westmoreland, he excelled in arithmetic. Long division, subtraction, weights and measures—to calculate cords of wood and pecks of peas, pints and gallons and avoirdupois—young George delighted in these as other boys delighted in horseplay. As a man, he merely directed his passion into the channel of his possessions. Through his possessions he apparently satisfied his curious need for enumeration. He was not content simply to keep accounts of the acreage owned, its yield, his slaves, his pounds and pence. He once calculated the number of seeds in a pound troy weight of red clover. Washington then went to work on a pound of timothi seed. His conclusions were: 71,000 and 293,000. His appetite unsatisfied, het hereupon fell upon the problem of New River grass. Here he tackled a calculation worthy of his prowess: his mathematical labors produced the great, pacifying figure of 844,800.

This man was so obsessed with numbers, that he counted the windows in each house of his Mount Vernon estate and the number of "Paynes" in each window of each house, and then triumphantly recorded the exact number of each in his own handwriting!

It was like a hunger, requiring periodic appeasement. In 1747, as a boy of fifteen, George Washington drew "A Plan of Major Law: Washingtons Turnip Field as Surve'd by me." In 1786, at the age of fifty-four, General Washington, the most famous man in the world, occupied himself with determining the exact elevation of his piazza above the Potomac's high-water mark. No doubt he experienced a warmer satisfaction thereafter for knowing that when he sat upon his piazza looking down upon the river he was sitting exactly 124 feet 10½ inches above it!"

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The Rationalist

KALIDASA

Homage to Kalidasa is paid in the festival organised at Ujjaini every year since 1958. For want of any generally accepted date, it is celebrated on the week day coinciding with the 11th day of the bright half of the Kaarthica month, the day on which the Yaksha of "Meghaduta" was freed from the curse of his master.

Ujjaini has been fittingly chosen as the venue of the festival, as it has been eulogised as a bit of heaven forcibly snatched away by its citizens with the help of their unexhausted stock of merit. This festival is also associated with an exhibition of the paintings based on the works of Kalidasa.

In the absence of any chronology of Kalidasa's life, it is but natural that the date fixed for the festival has been made to coincide with a major incident in his most famous lyric, "Meghaduta."

There are many scholars who following Mallinatha, the famous Andhra commentator of the 14th century, regard Kalidasa as an incarnation of the presiding Deity of literature, Saraswati herself. In one of his introductory slokas preceding his commentary he declares that none (excepting Saraswati), let alone himself, can clearly understand the heart of this poet. So the custom of celebrating the birthday of Kalidasa on the Saraswathi Puja day during the Navaratri season has become general in the country. The Samskrit Academy in Madras, for example, celebrates the festival on this auspicious day.

But it is possible to suggest another date for the jayanti of this poet. The day should be Skanda-shasthi or the day sacred to God Skanda or Kaarthikeya. The name of the poet has been so far interpreted perhaps wrongly as a devotee of Goddess Kaalee. If the first word in the compound is, as is usually explained, one of the synonyms of Parvati (Kaalee), the resulting compound should have obviously the long vowel in the middle. But we find only the short vowel, wharever the word is used. Defending the shortening of the vowel, the grammarians refer to Panini's sutra which sanctions the shortening of the long ee or aa in a female's name if the resulting compound also becomes a name. Here, they say, it has become the name of the poet; but the fact is that the sutra contains also the word, 'bahulam' which says such a shortening is only optional. Thus, according to the very authority they quote, there must be two forms in vogue, one with a short middle vowel and another with a long one. But this latter form has not been at all used anywhere. Even otherwise Goddess Kaalee is referred to only once by Kalidasa (Kum VII) as "decorated by skulls" and could not have inspired his genius.

It is clear, therefore, that some other explanation must be put forward. The first part of the word is not at all a feminine noun, but is a word naturally ending in a short vowel, referring to the son of Kaala or Shiva enshrined in the Mahaakaala temple at Ujjaini. When we take the word thus, it must be taken as a word similar to Dasharatha's son being referred to as Daasharathi, erding only in a short. This Kaali becomes a natural name of Skanda and the name of the poet becomes easily explained as Skanda's devotee without any grammatical complexity at all.

We must, however, hasten to explain that Skanda should not be confused with his

Tamilian counterpart, Murugan. The latter God is always accompanied by His two consorts, Vallee and Devayanee, while Kalidasa's favourite God is a bachelor, always practising penance and even forbidding the presence of women near him in his penance grove. This is clear from the fourth act of Kalidasa's drama. "Vikamorvasheeya", where Skanda is referred to as performing penance in his Kumaaravana in the Himalayas into which Urvashee, the heroine, inadvertently enters to be changed into a creeper immediately.

A devotee of Skanda that he was, Kalidasa who had made his Yaksha ask the cloud to worship at the Mahakaala-Jyotirlinga temple also instructs the cloud to reach Devagiri (modern Devagad, south-west of Jhansi). The cloud is particularly advised to convert itself into one carrying heavenly flowers drenched in the Ganges, and shower flowers on that holy God who has an effulgence superior to that of the sun and who was deposited by the crescent crested God Shiva on the mouth of fire for the protection of the three worlds. Even the peacock, the vehicle of the God, is not forgotten, and the cloud is directed to make it dance by his thunderings (intensified by their echoes in the mountain) which would be mistaken by the peacock for tabla sounds.

Kalidasa's devotion to Skanda is very clear in all his poems (Fifteen references to him in the 15 cantos of "Raghuvamsa" alone are listed by Karmarkar in his monograph on Kalidasa). If baby Krishna has enthralled the devotees in "Bhagavatapurana," if Rama has inspired Valmiki's genius in the Rama epic, we can easily assert that Kalidasa's genius should have been enthused by baby Skanda who led the armies of the Gods to victory against Taaraka Asura.

Deogad is situated eight miles from the railway station of Jaakhton, 29 miles from Bina on the Bombay-Delhi line. The hill on which the temple Skanda stands is a mile from Deogad. The place is also sacred for the Jainas, who call it Uttara Jaina Badari.

T.N.V.R.

MONKEY EMIGRANTS

Nine unusual emigrants left the Federal Republic of Germany several months ago in order to begin a new life in Africa—or to be more precise, on the island Rubondo in Lake Victoria. The trip from one continent to the other was actually only a trip to the home of their forebears. For the emigrants were monkeys: Seven females and two male chimpanzees. They had not escaped from their zoo in Frankfurt on Main but had been sent to Africa as part of a carefully arranged plan of zoo director Professor Grzimek. The well-known German zoologist was in search of the answer to the question if his Frankfurt monkeys would be able to make their way in the jungle of the continent and to survive. For all nine animals are the descendants of monkey dynasties that had been carefully raised in zoos. In the home of their forebears, they were able to enjoy unlimited freedom but had to take into account all the bitter hardships of providing for themselves. They received initial aid in the form of rice and bananas which was given to them by their Frankfurt zoo keeper for an eight week period. Then they visited their friend from Germany irregularly—and preferably when enticed by a bottle of lemonade. They showed not the slightest trait of homesickness. But zoo-keeper Charlie complained of life in the "monkey paradise": He requested his transfer back to Germany!

THE ELECTIONS

Dr. C Rajagopalachari asked the voters not to be carried away by the propaganda that the Congress party should be returned to power to ensure stability.

The Congress was no longer entitled to speak about stability with all its "internal rivalries and failures" on the economic front, he told a Press conference recently.

He said stability was a separate issue, and the voter should exercise his franchise according to his judgment of the performance of the Congress party. "I want every vote to be a vote of condemnation of the Congress and its policies," he observed.

Rajaji began his Press conference with a preliminary statement detailing his stand on issues connected with the elections and answering his critics. He recalled the observation of the President, Dr. Radhakrishnan, in his Republic Day broadcast, that even after making allowances for all the difficulties of the situation, we canot forgive widespread incompetence and the gross mismanagement of our resources'. This, he said, summed up all the reasons he (Rajaji) would urge for voting down the Congress.

What would happen as a result of this voting was a matter that should be left to the President, Rajaji said. Each voter should help the President by voting according to his judgment and conviction as to the Congress rule. "The voter is not asked to give his opinion on the question of expediency. The President should have a faithful picture of the minds of the people and this can be got only if each voter puts down his mind without troubling about the consequences. The consequences should be left to the President," he said.

(To be continued.)

INFLATION

Wholesale prices of all commodities registered a rise of 111 per cent between 1955 and 1966, according to official figures of price index available.

During the 11-year period, the index number of wholesale prices rose from 92.5 to 191.1.

Though the average annual increase in prices worked out to more than 10 per cent, the rise was as much as 20 per cent during 1966, the year of devaluation of the Rupee. Similar rises were recorded in 1956-57 and 1964-65 also.

The rise in prices was as high as 137 per cent in the case of agricultural commodities and food articles, with the price index going up from 86·6 in 1955-56 to 105·6 by the end of 1966. Industrial raw materials closely followed with a 131 per cent increase in prices, the price index rising from 99 to 231·1 during the same period.

The rise in prices of industrial raw materials was reflected in the price index of intermediaries among manufactured goods which registered an increase of 112 per cent from 100·1 to 212·2. Finished goods, however, rose by only 45 per cent.

Among the groups which registered smaller increase were liquor and tobacco (62 per cent) and fuel, power, light and lubricants (73 per cent).

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RS. 15—00

THE ELECTIONS

(*Continued from last issue*)

In his opinion, Rajaji added, the Constitution provided for every difficult contingency and if the President did not find any such provision, he was entitled to exercise his own judgment with the assistance, if necessary, of the Chief Justice of India.

If on account of the situation presented by the voting throughout the country, the President decided that the Congress government should be displaced by a National Government, the nation had the leadership for it and he (Rajaji) had already publicly suggested Mr. Jaya Prakash Narayan to be called upon to lead the National Government as Prime Minister.

About the criticism of the Congress leaders that the United Front in Madras had given room to Communists and should therefore be voted down, Mr. Rajagopalachari said he had already warned the D.M.K. of the likeli-hood of this being exploited for propaganda purposes when the D M.K, tried to provide a few seats to Communists to avert splitting of votes. He made it clear that the Swatantra Party had strictly kept out of any negotiations or arrangements with both the Right and Left Communists. If the D.M.K. gave a few of their seats to Communists, the Swatantra party could not make an issue of it and break the United Front.

A few Communists getting a few seats would not now be a danger either to the State or to the Union. Rajaji said, "It is good also to hear what they have in their minds now and then in the legislatures. They are not going to get any place in the Government of Madras if the United Front wins a majority and takes up the Government of the State. In fact, the Left Communists have openly and firmly declared that they will not seek any positions in the ministries, but will remain as a party and an independent unit in the legislature."

The D.M.K. was a splinter from the Dravida Kazhagam and the splinter had left all the bad things with the "Mother Kazhagam" and they were much better now. "The communal hatred has been left entirely to the D.K. and if you look into the present events, the D.K. with all its communal hatred is a great ally of the Congress. In fact, if I could be as frank as I would like to be without impropriety, I would say that most of the Congress workers are worse off in that respect than the D.K. It is, so far as communal feeling goes," he said.

Criticising election forecasts in the daily newspapers, Mr. Rajagopalachari said these forecasts were highly objectionable. The freedom of the Press was of course a great thing. But it should not be misused by papers which are looked up as national and non-partisan. A partisan paper was entitled to do campaigning for its own people. "There are some papers in India which claim to be national and non-partisan. If they begin forecasting or their correspondents write columns forecasting results, it makes people vote for the successful party as they imagine from these reports." There was no constitutional way of preventing newspapers from doing it, but papers which consider themselves non-partisan should publish news and facts, but should not forecast like astrologers, he said.

A reporter asked him about the prospects of the United Front in Madras State. Rajaji replied that as he had already said, it was wrong to make forecasts. "Even

though the Hindu, the Indian Express and other great papers may make forecasts, some value is attached to my forecasts and I do not wish to make them, he said

Rajaji did not agree with foreign correspondents that because of a boom in industry, the business houses had been more generous this time than in 1962 in making contributions to election funds of parties. Under the present rules and regulations, he said, companies could not but help giving funds to the Congress As they felt that it was morally wrong to give to the Congress, they gave a little to the Swatantra Party also. It was more out of fear, under the present permit-licence system, that they gave to the Congress.

"Do you support the idea of a Dravidasthan within the Indian Union, as envisaged in the D M.K. election manifesto?" asked another Reporter. Mr. Rajagopalachari said there was no danger whatsoever of such a thing happening. Madras was only a unit and the other parts were not going to join it. Also, Dravidasthan could be created only by laws made by the Central Government. The D.M.K. was going to be only in Madras, and there was no need to get frightened (about the proposal.)

A Soviet correspondent referred to Mr. Masani's statement that the Swatantra Party had no truck with the communists, and asked about the position in Andhra, particularly in Guntur district where, he said, the Swatantra and Left-Communist candidates were speaking from the same platform and arranging for common electioneering.

Mr. Rajagopalachari replied that both were opposing the Congress. There was no alliance or merger. But the propaganda was conducted against the Congress, might be sometimes from the same platform. The question remained how many seats were given to the Communists. He felt the Andhras were clever enough to see that the Communists were allotted only the seats which they would otherwise win. For the time being, a few Communists coming to Parliament or State legislature would not be a danger. But one Congressman added to the phalanx was a danger, he said. It was wrong to imagine that Communists were a separate sinful community. "I have tamed them in Madras when it was a composite State, through parliamentary methods", he said.

Asked what would be the policy of the coalition government if the United Front was voted to power in Madras, he said the partners of the coalition would sit together, discuss and decide the policies to be pursued. If there was trouble, the Coalition Government could be dismissed. He was of the view that a non-Congress Government would be more stable than the present Congress Government with all its rifts and failures.

Asked about the prospects for polarisation of democratic sources, Rajaji hoped that some parties would come together on the economic issue. The Jan Sangh and the Swatantra Party might come together very soon on both the economic and foreign policies, when they got responsibility. But when there was no responsibility and there was need to preserve their separate images, they looked different he said.

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National Girls' high School, Mysore

The 13th Annual School Day and Prize-distribution of the National Girls' High School, Mysore, was celebrated on the 14th February, 1967, in the Sahakara Bhavan Hall, under the Chairmanship of the Founder Sri G. R. Josyer, M.A., F.R.E.S., Sri S. Nagappa, B A., Rtd. Palace Mokhtesar, distributing the Prizes. The decorated Hall was packed with a large audience of parents and the public. After invocation and welcome songs by Kumaris, M. C Sugunamba and Umadevi, Sri G. S. Josyer, M.A., B.Ed., Head master, presented the Annual Report of the School covering the various fields of its activities. Then the students kumaris V. Dhanalakshmi, S. Ramamani, C. L. Bhagyalakshmi, K. Ghaneswari, P. Chandramma and M. S. Meenakshi, entertained the audience with a choice programme of music. The Chairman in a brief address thanked God for the school's progress during 13 years, and as the Public and School examinations were approaching urged the students to make their best preparations to achieve success. He urged the parents also to see that their children attend to their studies duly at home for their own and the children's sakes. He wished them all happy and prosperous lives.

The guest of the evening, Sri S. Nagappa, B.A., Rtd. Palace Mokthesar, addressing the gathering observed :

Esteemed Founder-Director, Head Master, Staff, Students and Parents,

ಈ ದಿನ ನಿಮ್ಮ ಶಾಲಾವಾರ್ಷಿಕೋತ್ಸವ ಸಮಾರಂಭದಲ್ಲಿ ಅಲ್ಪಸ್ವಲ್ಪವಾದರೂ, ಭಾಗವಹಿಸುವುದಕ್ಕೆ ತಾವುಗಳೆಲ್ಲರೂ ನನಗೆ ಸದವಕಾಶ ಕೊಟ್ಟಿದ್ದಕ್ಕೆ ತುಂಬಾ ಕೃತಜ್ಞನಾಗಿ ಅತ್ಯಂತ ಸಂತೋಷದಿಂದ ಇಲ್ಲಿಗೆ ಬಂದಿರುತ್ತೇನೆ. ನಿಮ್ಮ ಹಾರ್ದಿಕ ಸ್ವಾಗತಕ್ಕಾಗಿಯೂ ನನ್ನ ವಿಷಯದಲ್ಲಿ ತೋರಿಸಿರುವ ಪ್ರೀತ್ಯಾದರಗಳಿಗಾಗಿಯೂ ನಿಮ್ಮನ್ನು ಮನಸಾರ ವಂದಿಸುತ್ತೇನೆ. ಹಿಂದಿನವರ್ಷಗಳಲ್ಲಿ ನಿಸ್ಸೀಮರೂ, ಉದ್ದಾಮ ಪಂಡಿತರುಗಳೂ ಭಾಷಣಮಾಡಿದ ವೇದಿಕೆಯಿಂದ ಮಾತನಾಡುವುದಕ್ಕೆ ನನಗೆ ಅರ್ಹತೆ ಇಲ್ಲದಿದ್ದರೂ, ದೊಡ್ಡವರ ಆಜ್ಞೆಗೆ ಶಿರಬಾಗಿ ನಾನು ಒಪ್ಪಿಕೊಂಡೆನೆಂದು ಹೇಳಬಲ್ಲೆನು.

ಈ ಸನ್ನಿವೇಶದಲ್ಲಿ ನೆನಪಿಗೆ ಬರುವ ಒಂದು ವಿಷಯವನ್ನು ತಪ್ಪದೆ ಹೇಳಬೇಕಾಗಿದೆ. ಈಗ್ಗೆ ಕೆಲವು ವರ್ಷಗಳಹಿಂದೆ ಮೊಹಲ್ಲಾದಲ್ಲಿ ಹೆಣ್ಣುಮಕ್ಕಳಿಗೆ ಮಹಾರಾಣಿಯವರ ಪ್ರೌಢಶಾಲೆಯಲ್ಲಿ ಸ್ಥಳವು ಸಿಕ್ಕದೆ ಬಹಳ ಕೊರತೆಯಾಗಿದ್ದಾಗ ನಾನು ಅನನ್ಯಶಾಲಾ ಸ್ಥಾಪಕರೂ ಡೈರೆಕ್ಟರೂ ಮುಖ್ಯಾಧಿಕಾರಿಗಳೂ ಆಗಿರುವ, ಘನವಿದ್ವಾಂಸರಾದ ಶ್ರೀಮಾನ್ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರಲ್ಲಿ ಈ ವಿಷಯವನ್ನು ತಿಳಿಸಿ, ಪದೇಪದೇ ಒತ್ತಾಯಮಾಡಿ ಖಂಡಿತವಾಗಿಯೂ ತಾವು ಒಂದು ಹೈಸ್ಕೂಲನ್ನು ತಮ್ಮ ಕಟ್ಟಡದಲ್ಲಿ ಸ್ಥಾಪಿಸಿದರೆ ಮಹದುಪಕಾರ ಮಾಡಿದಂತಾಗುತ್ತೆಂದು ಅವರ ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಕೇಳಿಕೊಳ್ಳಲಾಗಿ ಅವರು ದೊಡ್ಡ ಮನಸ್ಸುಮಾಡಿ ಒಪ್ಪಿ ಆದಷ್ಟು ಈ ಪ್ರೌಢಶಾಲೆಯನ್ನು ಸ್ಥಾಪಿಸಿ, ತಾವು ಎಷ್ಟೇ ಕಷ್ಟನಷ್ಟಗಳು ಬಂದರೂ ಅವುಗಳನ್ನೆಲ್ಲಾ ಎದುರಿಸಿ, ಘನಸರ್ಕಾರದವರಿಂದ ಪಡೆಯಲಾಗಿರುವ ಸಹಾಯವನ್ನು ಪಡೆದಿದ್ದರೂ ಈಗಲೂ ಹೆಚ್ಚಿನ ಸಹಾಯಸಂಪತ್ತುಗಳು ಬೇಕಾಗಿರುವುದರಿಂದ ಅವುಗಳನ್ನೆಲ್ಲಾ ತಾವು ಸ್ವಂತವಾಗಿಯೇ ನೆರವುಮಾಡಿಕ್ಕೊಂಡು ಈ ಊರಿನ ಹೆಣ್ಣುಮಕ್ಕಳ ವಿದ್ಯಾಭ್ಯಾಸಕ್ಕೆ ತುಂಬಾ ಸಹಾಯ ಮಾಡುತ್ತಿರುತ್ತಾರೆ. ಇದು ತುಂಬಾ ಶ್ಲಾಘನೀಯ ಮತ್ತು ಇವಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟವರೆಲ್ಲರೂ ಅವರಿಗೆ ಕೃತಜ್ಞರಾಗಿರಬೇಕಾಗಿರುತ್ತೆ.

ಗಂಡಸರಿಗೆ ವಿದ್ಯಾಭ್ಯಾಸವು ಹೇಗೆ ಪ್ರಾಮುಖ್ಯವೋ ಅವರಂತೆಯೇ ಸ್ತ್ರೀಯರಿಗೂ ವಿದ್ಯಾಭ್ಯಾಸವು ಅಗತ್ಯವೆಂದರೆ ತಪ್ಪು, ಅತಿಶಯೋಕ್ತಿಯೂ ಆಗಲಾರದು ಸ್ತ್ರೀಯರು ಗೃಹಲಕ್ಷ್ಮಿಯರು. "ಗೃಹಿಣೀ ಗೃಹಮುಚ್ಯತೇ" ಎಂದೂ, ಸಹಧರ್ಮಿಣಿ ಎಂದೂ ಹೆಸರುಗೊಂಡಿದ್ದಾರೆ. ಈ ದಿವಸದ ಬಾಲಕಿಯರುಗಳು ಮುಂದಿನ ಗೃಹಿಣಿಯರೂ ತಾಯಂದಿರೂ ಆಗುತ್ತಾರೆ. ಆಗ್ಗೆ ಅವರ ಜವಾಬ್ದಾರಿಯು ಎಷ್ಟು ಗುರುತರವಾದದ್ದೆಂದು ಆಲೋಚಿಸಬೇಕಾಗಿರುತ್ತೆ. ಮಕ್ಕಳ ಆರೋಗ್ಯದ ವಿಷಯವನ್ನೂ ಲೋಕಾನುಭವದ ಬೆಲೆಯನ್ನೂ ಸಂಸಾರಕ್ಕೆ ಸಂಬಂಧಪಟ್ಟ ಅನೇಕವಿಷಯಗಳನ್ನೆಲ್ಲಾ ಅವರು ಅರಿತುಕೊಳ್ಳಬೇಕಾದರೆ ವಿದ್ಯಾವ್ಯಾಸಂಗವು ಬಹುಮುಖ್ಯವಾಗಿ ಬೇಕಾಗಿರುತ್ತೆ.

ಪ್ರಾಚೀನ ಭಾರತೀಯರಲ್ಲಿ ಮಹಿಳೆಯರು ಪ್ರತಿಯೊಂದು ಕ್ಷೇತ್ರವನ್ನೂ ಬೆಳಗಿದ್ದಾರೆ. ಬಹಳ ಮೇಧಾವಿಗಳಾದ ಯಾಜ್ಞವಲ್ಕ್ಯ ಮಹರ್ಷಿಗಳೊಡನೆ ವಾದಕ್ಕೆ ನಿಂತವಳು ಗಾರ್ಗಿ. ಇವರಂತೆಯೇ ಅನೇಕ ಮಹಿಳೆಯರಿದ್ದರು. ಅವರಲ್ಲಿ ಕೆಲವರು ರಾಜವಂಶಕ್ಕೆ ಸೇರಿದವರು. ಶ್ರೀ ಚಿಕ್ಕದೇವರಾಜ ಒಡೆಯರವರ ಕಾಲದಲ್ಲಿ ರಾಣಿವಾಸದವರ ಊಳಿಗದಲ್ಲಿದ್ದ ಹೊನ್ನಮ್ಮನು ಹದಿಬದೆಯ ಧರ್ಮ ಎಂಬ ಶಾಸ್ತ್ರವನ್ನು ಬರೆದಳು. ವಿಷ್ಣುವರ್ಧನ ಚಿಕ್ಕವರ್ತಿಯವರ ಪಟ್ಟಮಹಿಷಿ ಶಾಂತಲಾದೇವಿ

ಮಲಾಂಬ, ಚನ್ನಾದೇವಿ ಮುಂತಾದ ಮಹಿಳೆಯರ ಗಾನ, ನರ್ತನ ಕೌಶಲ್ಯಗಳು ಪ್ರಸಿದ್ಧ. ವೀರಾಬಾಯಿ, ಅಹಲ್ಯಾ, ಲಕ್ಷ್ಮಿ ಬಾಯಿ ದೇವಿ, ಶಾರದಾಮಣಿದೇವಿ ಮುಂತಾದವರ ಸಾಧುಜೀವನವು ಪ್ರಖ್ಯಾತವಾಗಿದೆ. ಈಚಿನವರಲ್ಲಿ ಅನಿಬೆಸೆಂಟರೂ, ಸರೋಜನಿನಾಯ್ಡು ದೇವಿಯವರ ಹೆಸರುಗಳು ಜಗದ್ವಿಖ್ಯಾತವಾಗಿರುತ್ತವೆ.

ಗೃಹಜೀವನ, ಗರ್ಭಿಣಿಯರ, ಬಾಣಂತಿಯರ ಮತ್ತು ಶಿಶುಗಳ ಆರೋಗ್ಯರಕ್ಷಣೆ, ಗಮಕ, ಸಂಗೀತ, ಸಾಹಿತ್ಯ, ಸಂಸ್ಕೃತ, ಕನ್ನಡ, ಹಿಂದಿ ಮತ್ತು ಪ್ರಸಂಜದ ವ್ಯವಹಾರಿಕಭಾಷೆಯಾದ ಇಂಗ್ಲೀಷು, ನೂಲುವುದು, ನೇಯುವುದು, ಹೊಲಿಗೆ ಕೆಲಸ ಇವುಗಳನ್ನೆಲ್ಲಾ ಜಿನ್ನಾಗಿ ಕಲಿತು ಅಭಿವೃದ್ಧಿ ಹೊಂದುವದು ಇವುಗಳೆಲ್ಲಾ ಮುಖ್ಯವಾಗಿ ಗಮನಿಸಬೇಕಾದ ವಿಷಯಗಳಾಗಿರುತ್ತವೆ.

ಈ ಮೊದಲು ಹೇಳಿದ ವಿಷಯಗಳ ಜೊತೆಗೆ, ಪುಸ್ತಕ ಭಂಡಾರ, ವಾಚನಾಲಯ, ಜರ್ಡಾಕೂಟ ಮತ್ತು ಪ್ರವಾಸ ಇವುಗಳನ್ನು ನೆನಪಿನಲ್ಲಿಡಬೇಕಾಗಿರುತ್ತೆ. ಇಂದಿನ ಮಕ್ಕಳೇ ಮುಂದಿನ ಜನಾಂಗ. ಸ್ತ್ರೀಯರು ಸಹಜವಾಗಿ ಕಲಾಕುಶಲೆಯರು. ಪುರಾಜದ ಯಾವ ಯಾವ ಅಂಶಸ್ತಿನವರೇ ಆಗಲಿ ಕೆಲವು ಕೈಕಸಬುಗಳಲ್ಲಿ ಸ್ತ್ರೀಯರ ಕಲಾನಿಪುಣತೆಯು ಸಾಮಾನ್ಯವಾಗಿ ಪುರುಷರಿಗಿರುವುದು ಸಾಧ್ಯವಿಲ್ಲ. ಇದಲ್ಲದೆ " ಕಾರ್ಯೇಷುದಾಸೀ ಕರಣೇಷು ಮಂತ್ರೀ " ಎಂಬ ಆರ್ಯೋಕ್ತಿಯನ್ನು ನೆನಪಿನಲ್ಲಿಟ್ಟುಕೊಂಡರೆ, ವ್ಯವಹಾರಿಕ ಜಾತುರ್ಯದಲ್ಲಿಯೂ ಮಹಿಳೆಯರು ಕಡಿವೆಯಿಲ್ಲ.

ಪ್ರಾಂತ್ಯ ಮತ್ತು ಕೇಂದ್ರಸರ್ಕಾರಗಳ ಉದಾರಾಶ್ರಯವು, ಹೆಚ್ಚಿನ ಪ್ರಮಾಣದಲ್ಲಿ ಎಲ್ಲಾ ಭಾಗಗಳಲ್ಲೂ ದೊರಕುವಾಗ ವೈಜ್ಞಾನಿಕರು ಉತ್ಸಾಹಶಾಲಿಗಳೂ ಸಮಾಜಸೇವಾಕಾಂಕ್ಷಿಗಳೂ ಆದ ನಿಮ್ಮ ಆಶೋತ್ತರಗಳನ್ನು ಈಡೇರಿಸುವಂತೆ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ. ತಂದೆಗಿಂತಲೂ ತಾಯಿಯೇ ಹೆಚ್ಚೆಂದು ದೊಡ್ಡವರು ಹೇಳಿರುತ್ತಾರೆ. ಮಾತೃದೇವೋ ಭವ ಎಂದು ಮೊದಲು ಹೇಳಿದರು. ಗಂಡು ಮಕ್ಕಳಿಗಿಂತ ಹೆಣ್ಣುಮಕ್ಕಳೇ ಹೆಚ್ಚೆಂದರು. ಪೂರ್ವಿಕರು, ಹೆಂಡತಿ ಗಂಡನ ಅರ್ಧಾಂಗಿ ಮತ್ತು ಸಹಧರ್ಮಿಣಿಯೆಂದೂ ಕರೆದರು. ಆಂಗ್ಲೇಯರು Better half ಅನ್ನುತ್ತಾರೆ. ಒಬ್ಬ ಆಂಗ್ಲೇಯಕವಿಯು ತಾಯಿಯ ವಿಷಯದಲ್ಲಿ ಈ ರೀತಿ ವರ್ಣಿಸುತ್ತಾನೆ.

Mother dearest, Mother Fairest,
Mother purest, Mother Rearest,
Help of earth and joy of Heaven
Love and praise to Thee be given."

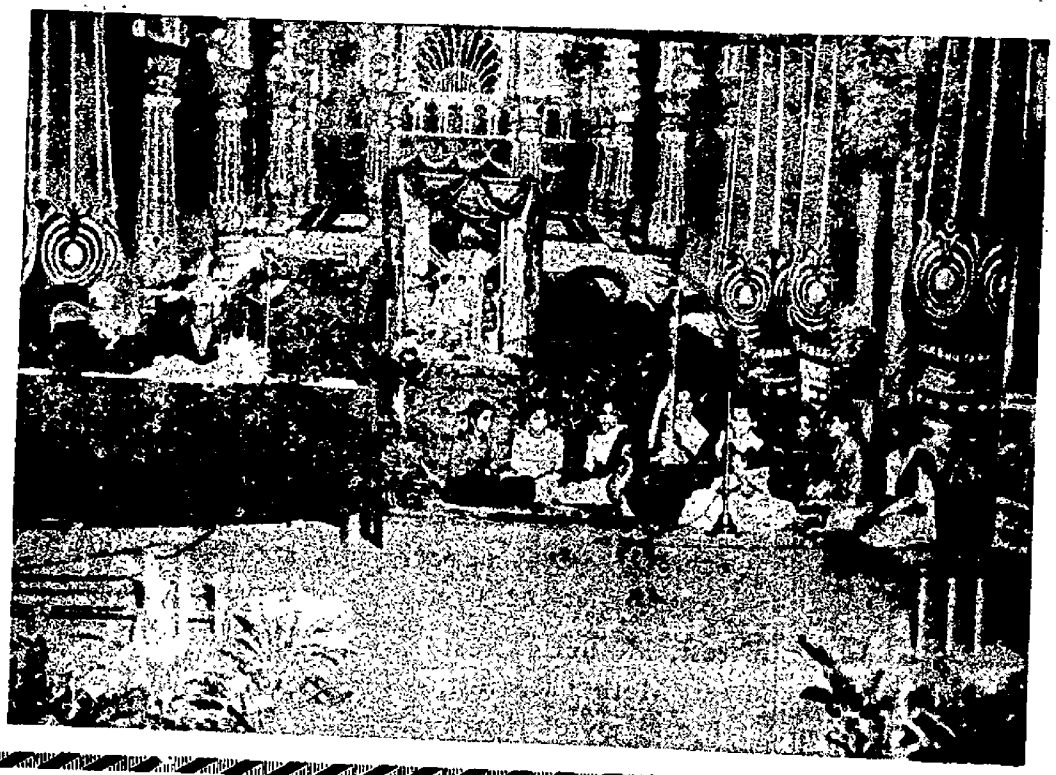
ಇದನ್ನೆಲ್ಲಾ ನೋಡಿದರೆ ನಮ್ಮ ಪೂರ್ವಿಕರು ಮಹಿಳೆಯರಿಗೆ ಶ್ರೇಷ್ಠಸ್ಥಾನವನ್ನು ಕಲ್ಪಿಸಿಕೊಟ್ಟಿರುತ್ತಾರೆ. ಇದನ್ನು ಅರಿತು ತಾವುಗಳೆಲ್ಲರೂ ಅನುಕಾಶಗಳನ್ನೆಲ್ಲಾ ಸದುಪಯೋಗಿಸಿಕೊಂಡು ವಿದ್ಯಾವ್ಯಾಸಂಗದಲ್ಲಿ ನಿರತರಾಗಿ ಅಭಿವೃದ್ಧಿ ಹೊಂದಬೇಕೆಂಬದಾಗಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ನಿಮ್ಮ ಶಾಲೆಯು ಇಷ್ಟು ಮುಂದುವರಿದು, ಬಾಲಕಿಯರುಗಳು ವಿದ್ಯಾವ್ಯಾಸಂಗದಲ್ಲಿಯೂ, ಆಟಪಾಟ ಮುಂತಾದ ಇನ್ನೂ ಅನೇಕ ಭಾಗಗಳಲ್ಲಿಯೂ ಮೆಚ್ಚುಗೆಯನ್ನು ಸಂಪಾದಿಸಿ ಬಹುವಾನವನ್ನು ಪಡೆದಿರುತ್ತೀರಿ. ಇದೇ ಮಾರ್ಗದಲ್ಲೂ ಇದಕ್ಕಿಂತಲೂ ಅತಿಶಯವಾದ ಮಾರ್ಗಗಳಲ್ಲಿಯೂ ನೀವುಗಳೆಲ್ಲರೂ ಅಭಿವೃದ್ಧಿಯಾಗಬೇಕೆಂದು ಹಾರೈಸುತ್ತೇನೆ.

ವಿದ್ವಾಂಸರುಗಳ ಆವರಣದಲ್ಲಿ, ಈ ನನ್ನ ಸಾಮಾನ್ಯವಾದ ಭಾಷಣವನ್ನು ಮುಗಿಸುವುದಕ್ಕೆ ಮುಂಚಿತವಾಗಿ, ಮಹಾಮೇಧಾವಿಗಳೂ, ಪೂರ್ಣವಿದ್ಯಾವಂತರೂ, ಸಕಲ ಶಾಸ್ತ್ರವಾರಂಗತರೂ, ವಯೋವೃದ್ಧರೂ, ಜ್ಞಾನವೃದ್ಧರೂ, ಶ್ರೀಮಂತರೂ, ವಾನ್ಯ ಸ್ಥಾಪಕರೂ, ಮುಖ್ಯಾಧಿಕಾರಿಗಳೂ ಆಗಿರುವ ಶ್ರೀಯುತ ಜಿ. ಆರ್. ಜೋಸ್ಯರವರಿಗೆ ಭಗವಂತನು ದೀರ್ಘಾಯುರಾರೋಗ್ಯಾದಿ ಸಕಲ ಸಂಪತ್ತುಗಳನ್ನೂ ದಯಪಾಲಿಸಿ, ಈ ಶಾಲೆಯ ಅಭಿವೃದ್ಧಿಯ ವಿಷಯದಲ್ಲಿ ಅವರು ಇನ್ನೂ ಹೆಚ್ಚು ಹೆಚ್ಚಾದ ಉತ್ಸಾಹವನ್ನು ತೋರಿಸಿ, ಸಹಾಯಮಾಡಿ ಈ ಶಾಲೆಯನ್ನು ಕಾಲೇಜುಮಟ್ಟಕ್ಕೆ ಹೆಚ್ಚಿಸಿ ಶ್ರೀ ಜೋಸ್ಯರವರ ನ್ಯಾಷನಲ್ ಗರ್ಲ್ಸ್ ಕಾಲೇಜೆಂದು ಹೆಸರು ಕೊಡಿಸಿ ಕೀರ್ತಿವಂತರೂ ದಾನಿಗಳೂ ಆಗಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಸರ್ವಮಸ್ತ ಸನ್ಮಂಗಳಾನಿ ಭವಂತು ॥ ಓಂ ಶಾಂತಿಃ ಶಾಂತಿಃ ಶಾಂತಿಃ ॥ "

There was a charming programme of dance, music, Hindi and Kannada dramas and tableau on Kalidasa's Shakuntala, by Kumaris, H. S. Jayasheela, Rajalakshamma, Ningajammanni, B. Leelambika, K. N. Prabha, V. Rajalakshmi, S. Veena, K. N. Jayanthi, S. K. Rathnamala, A. S. Nalini, R. Nagarathna, M. S. Prabhavathi, P. Jayakamala, D. Shashikala, M N. Radhamani, M. Sujaya, K. Geetha, P. Saraswathi, H. S. Rajeswari, Ananthalakshmi, P Usha, Indumathi, B. S. Shubha, K S. Mangala, N. Lalithamma, M. V. Maheswari, N. Renukakumari, Nagarathna, T. S. Padma, R. N. Thara, N. Ramamani, Y. N. Geetha, G. Saralamma, P. K. Nagarathna, K. S. Indrani, M. G. Pankaja, M. N. Shamala, N. Manjula, S. Geetha, B. G. Sowbhagya, R. V. Geetha, B. R. Shailaja and M. C. Sathyavathidevi, and with a Vote of Thanks and the National Anthem, the enjoyable function came to a happy close.



JUSTICE R. VENKATARAMIAH,

M.A.B.L.

We regret to record the demise of Justice R. Venkataramiah, M.A., B.L., retired Chief Justice of High Court, Bangalore. Hailing from Rudrapatna near Hassan, he graduated and joined the Bar. Later, entering the Judiciary he became Chief Justice of the High Court. He may not have been a Daniel of Shakespearean conception, but as the Chief Justiceship had become a hot seat of fire and brimstone under his Jeffreys-like predecessor, his task was to restore to it its normal Judicial Complacence, and he succeeded in that task very well. After retirement he had settled down to a quiet contemplative life, and was a good reader and well-wisher of the Rationalist. Once a year, unasked he used to send an M. O. for the subscription, conveying kind thoughts and good wishes. We shall miss him, and trust his soul has passed on to a better world. Ed.

SANSKRIT CIVILIZATION

by

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FOUNDER
International Academy of Sanskrit Research.

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ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತೆರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶೇಷಾದ್ರಿವರರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗ ವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊ ಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸ ವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲ ಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾ ಯೋಗ್ಯ."

ಬೆಲೆ: ೦-೭

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕತೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ: ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರ ದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂ ಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವ ದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡಂ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದ ಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

prietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

L XXVII No. 19-20] Monday 6-3-67 & 13-3-1967 [PRICE 00-10 NI

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RS. 15—00

ATTAINING SUCCESS

Ex-Infantry Sergeant Earnest Bradshaw was one of thousands to return from the First World War on a stretcher.

His neck was broken and the doctors said he would never walk again. The Government gave him a 100 per cent disability pension which amounted to £4 a week.

"Never walk again!" mused Bradshaw. "A pity; but I can work."

When relatives crowded round his bed to commiserate, he calmly announced that he was going into business as a general contractor, the only sort of job he knew anything about.

"But," they protested; "how can you buy, sell, or supervise a contract?" There were plenty of Jeremiahs to assure him that it couldn't be done.

"You watch me," said Bradshaw.

His assets? A few hundred pounds, a telephone, unlimited courage, boundless optimism, and booming voice. And a good wife.

Each morning he scanned half a dozen papers and decided what to buy. The deals were made by phone. Then he'd decide to sell, and for how much.

This needed a constant study of trade and technical journals—but he knew his job. Without his wife, however, Bradshaw admits he would have failed.

His first few deals paid off and beforelong his wife got the hang of the business. The idea that they might fail never entered his head. Soon he was doing well and had to engage staff. Each member was given a searching interview, for he could afford no dubs.

The money rolled in, so he bought a Rolls-Royce and had an adjustable chair fitted that could be taken out and wheeled around. This magnificent car made people think h was even more successful than he was.

In the face of intense competition he gc the contract to build King George V's privat aerodrome. His firm continued to expan till, at the outbreak of the war, 40 per cen of all the aerodromes in Britain were bui by him!

Money in the bank isn't the most im portant asset a businessman has; but ch racter and ability are. You can lose mone

In 1952 George Shields, an Oxford under graduate, lay in an iron lung in Grov Hospital, Tooting, reading for his law exa minations. Though his body was powerles his mind was alive—very much so. Anc it is the Mind that matters most.

Realising how keen he was, the doctor fixed up a hinge switch that could be opera ed by his chin. On pressing it an electric circuit closed a roller, turned a page of hi book, and a line of taut string kept it dowr In this way he passed his examination an became a lawyer!

Then there was Henry Rayner, who at l. wanted to become a billiards professional. One afternoon while diving at the baths he injured his spine and the doctors told him he would never walk again.

As he sat in his invalid's chair he didn't moan at Fate, but thought; "What a damned uncomfortable chair this is. I could design a far better one."

Then he thought again: "Can I?"

As he had all the time in the world he fiddled around with tools, wood and up holstery and little by little made improvements to his chair. Ultimately he hit upon a revolutionary design never thought of before.

He made a chair that could be lowered and raised and swivelled into a dozen positions quite easily by the occupant. His chair was

placed on the market and was an instant success.

By 1935 he was head of one of the biggest and most flourishing invalid-chair manufacturers in the country; and when King George V was convalescent, Rayner designed a chair for him.

Pierre Mahieux of Paris was born without arms and legs. He earned his living as a cabinet maker. He held chisels, hammers and other tools in his mouth.

Mahieux made only the finest furniture. His products compared favourably with most exquisite turned out by the leading craftsmen in France. He lived and worked in a little cottage near Quimper and earned enough to support him and keep his old parents in comfort.

He was known throughout France, and in 1937 married a beautiful and talented woman.

Listen to what he has to say, "I have never allowed myself to sink under my terrible handicap and the longer I live the more I am convinced that I can hold my own.

"From infancy I made up my mind not to go under. When I was a child my grandfather made me a special tool that I could work with. It took a long time to become proficient with it, but at the age of 58 I feel I am equal to the best skilled workmen the world can produce."

Another who refused to bow under crippling handicaps was Walter Wren of Christ's College, Cambridge; tall, athletic and a lover of sport, who was laid low by a spinal injury. Not only was it incurable, but Wren was always in pain and had to lie on a couch, day and night.

So severely did his injury affect him that although he was reading for an honours degree, it was all he could do to get a bare pass.

As he was unfit for a normal job he decided to support himself by coaching students for public examination. He specialised in turning out students for the Bar, the Army, the Navy and the Indian Civil Service.

Rarely did a student who had been to his "cramming" establishment in Powis Square, London, fail; and in time Wren's was known as the finest crammers in England.

Fifty per cent of all who passed into the Indian Civil Service over a period of 50 years had been through Wren's.

Towards the end of his life Wren's back improved so much that he was able to hobble on sticks. He entered politics, stood as candidate for the Parliamentary borough of Wailingford, in Berkshire, and was later elected to the London County Council.

Even greater handicaps should have bowed down Arthur Kavanaugh, who claimed to be a descendant of the Kings of Leinster.

He was born a cripple. His arms ended at the elbow, and his legs at the knee. Out of doors he was carried on the back of a servant! indoors he propelled himself in a wheel chair.

This extraordinary man never thought of himself as a cripple and did most of the things normal men do. He rode to hounds strapped in a chair saddle, taking fences with the boldest.

He manipulated his stumps more efficiently than many a man his fingers, and wrote a copper plate hand.

He learned to shoot with a gun from which the trigger guard had been removed;

(Continued on page 5.)

The Rationalist

WHAT IS THE PROBLEM?

For more than 20 years Professor Edwin Keedy of the University of Pennsylvania Law School used to start his first class by putting two figures on the blackboard: four and two. "What is the solution?" he would ask.

A student would call out, "six." Another would say, "Two." But Keedy would pass them by. Several men would shout the final possibility, "Eight!", and the teacher would shake his head.

Finally Keedy would point out their collective error. "All of you failed to ask the key question; What is the problem? Gentlemen, unless you know what the problem is, you cannot possibly find the answer."

Dr Keed's classroom gambit was deadly serious. He knew that in law, as in everyday life, too much time is spent trying to solve the wrong problem—like polishing brass on a sinking ship!

ATHEISTS

Atheists may be pretty clever fellows, but you don't find them doing any great organized good in the world. You never hear of an Atheists' Hospital or an Atheists' Committee for the Relief of Starving Whoosis Tribes. Atheists don't even have choirs, outings or cricket teams. It seems to take some kind of faith to get people together to do some good or even to have some fun.

FORD "TAKEN IN"

Henry Ford, the pioneer car manufacturer, was once in Dublin on holiday, so the story goes, when a delegation from an orphanage came to his hotel room to ask for a contribution for a new building. Ford immediately wrote out a cheque for £2000.

Next morning, on the front page of a Dublin newspaper, was the headline: Ford gives £20,000 for Irish Orphanage. Later that morning the orphanage director returned to Ford's suite to apologize and offered to phone the editor of the paper with a correction.

"Never mind," said Ford as he wrote out a cheque for £18,000. "You can have this cheque, but only on one condition. When the new building opens, I want this inscription it: 'I was a stranger, and You Took Me In!"

BANKING

Getting a loan from a bank is a tough job these days. A senior cashier was standing by a clerk's desk when the telephone rang. The clerk answered, saying, "No ...no...no....yes...no," and rang off. The cashier questioned him immediately. What had he said "yes" to?

"Don't worry," said the clerk re-assuringly. "I said 'yes' only when he asked me if I was still listening!"

* * *

CIVILIZATION

The man who abused his fellows with swearwords instead of bashing their brains out with a club should be counted among those who laid the foundation of civilization.

Lok Sabha Party Positions.

States	Total Seats	Cong.	Swat.	CPI (R)	CPI (M)	PSP	JS	R. P. I.	D M K	Muslim League	Ind	Other Parties	Total announced
Andhra Pradesh	41	35	3	1	—	—	—	—	—	—	2	—	41
Assam	14	10	—	—	—	2	—	—	—	—	—	—	12
Bihar	53	—	33	5	—	1	7	1	—	—	1	2	50
Gujarat	24	11	12	—	—	—	—	—	—	—	—	1	24
Haryana	9	7	—	—	—	—	—	1	—	—	1	—	9
Jammu & Kashmir	6	3	—	—	—	—	—	—	—	—	—	—	3
Kerala	19	1	—	3	9	—	8	—	—	2	—	1	19
Madhya Pradesh	37	24	1	—	—	—	—	10	—	—	2	—	37
Madras	39	3	6	—	4	—	—	—	—	25	1	—	39
Maharashtra	45	36	—	2	—	1	2	—	—	—	1	2	44
Mysore	27	18	5	—	—	3	1	—	—	—	—	—	27
Nagaland ..	1	1	—	—	—	—	—	—	—	—	—	—	1
Orissa	20	4	7	—	—	—	1	—	—	—	—	—	12
Punjab	13	9	—	—	—	—	—	1	—	—	—	3	13
Rajasthan	28	10	8	—	—	—	—	3	—	—	2	—	23
Uttar Pradesh	85	47	1	5	1	2	8	12	1	—	8	—	85
West Bengal	40	14	—	5	5	1	1	—	—	—	12	2	40
Union Territories	24	9	—	—	—	—	—	7	—	—	1	—	17

(*Continued from page 3.*)

and he fished from the back of a horse. He made himself into a capable draughtsman and a fair artist.

Not content with such achievements, he travelled in Persia and India, where he shot tigers.

While in India his money ran out. Most men in his position would have cabled home for help, but he decided to overcome the difficulty by earning some. He got himself a job with the Government Survey in Poona.

On his return to Ireland he held many official posts, each better than the one before. He became a magistrate and successfully contested a seat for Parliament.

Because of his wide knowledge and sound judgment he was invited to sit on numerous Commissions. and ended by being made a Party Counsellor.

Not at all bad for a man without either arms or legs—but then, he never thought of himself as a cripple! H. D.

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States	Total No. of seats	Cong.	Swat.	JS.	CPI (R)	CPI (M)	PSP	SSP	Ind. and Other Parties	Results declared
Andhra Pradesh	287	165	29	3	10	9	—	1	70	287
Assam ...	126	72	2	—	7	—	5	4	34(A)	124(NB)
Bihar	318	125	4	26	24	4	18	67	47(B)	315
Gujarat	168	82	66	1	—	—	3	—	5	167
Hariyana	81	48	3	12	—	—	—	—	18	81
Jammu & Kashmir ...	75	31	—	1	—	—	—	—	3	35
Kerala	133	9	—	—	19	52	—	19	33(C)	132
Madhya Pradesh ...	296	167	7	78	1	—	9	10	24	296
Madras	234	49	20	—	2	11	4	2	143(D)	233
Maharshtra ...	270	202	—	4	10	1	8	4	40(E)	269
Mysore ...	216	126	16	4	2	—	20	6	42	216
Orissa	140	34	49	—	7	1	21	2	26(G)	133
Punjab	104	48	—	9	5	3	—	1	38(F)	104
Rajasthan	184	89	49	22	1	—	—	8	15	184
Uttar Pradesh ...	425	198	12	97	14	1	11	43	46	423
West Bengal ...	280	138	1	1	16	42	7	7	76(H)	280
Union Territories										
Himachal Pradesh	60	28	—	7	1	—	—	—	9	45
Manipur	30	7	—	—	1	—	—	3	2	13
Tripura	30	27	—	—	1	2	—	—	—	30

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RS. 15—00

CHINESE AYURVEDA

Most doctors and patients in Communist China are reported to be clinging stubbornly to the medical treatments of 2,000 years ago, despite some official efforts to encourage a "coexistence" between modern scientific methods and ancient practices. The old ways include the brewing of herbs and tiger bones, massaging with scaltions and applying burning wormwood and slender needles to the skin.

Whether they suffer from a cold or high blood pressure, arthritis or appendicitis the sick are packing the waiting rooms of the practitioners of Chung-I the so-called traditional Chinese medicine. Such clinics are particularly popular in the rural areas. Nearly every pharmacy in Peking is said to have its own practitioner at work among shelves lined with elixirs made from toads, snake skins, roses and human placentas.

Reports of the widespread use of such ancient practices are being brought out of China by a number of refugees, journalists and Western doctors. A French television camera crew, which travelled in China last year, reported that the Communist Party Press had complained that doctors were "abandoning modern medicine altogether."

According to experts on China and Western doctors familiar with such medical practices there are several reasons for the continuing hold Chung-I has on the Chinese.

One is the acute shortage of doctors trained in scientific methods. There is an estimated total of 500,000 traditional doctors in China compared with the fewer than 100,000 scientific doctors, who must serve a nation of some 700 million people. But chauvinism also plays a strong role. Modern medicine has long been regarded Western, something introduced into China by missionaries and trading companies and therefore suspect politically.

Calling Chung-I "part of the national cultural heritage," Chinese Communist Party Chairman Mao Tse-tung has instructed all doctors to take courses in traditional medicine. A six-month course is now added at the end of regular medical school training, a move that is looked upon by Western observers as an attempt to merge the two types of medicine.

Dr. John Z. Bowers. President of the Jewish Mary Jr Foundation in New York City and a historian of Chinese medicine said in an interview that no attempt had been made to curb the practice of modern medicines. The regime's marauding Red Guards, he observed, have attacked some Western-trained doctors—but for their "revisionist" politics, apparently not for the way they practice medicine

Bowers, who is a former Dean of Medicine at the University of Wisconsin, recently returned from a trip to the Far East, where he investigated Chinese medical practices and lectured in Hong-Kong to the Chinese Acupuncture Association. Acupuncture, or needle pricking of the skin, is the most popular term of traditional therapy.

Besides the shortage of doctors and national pride, Bowers concluded from discussions with refugee doctors that many Chinese believe in the effectiveness of Chung-I and, indeed, may sometimes be cured by it.

A report in The Chinese Medical Journal in 1965 said that 80 to 85 per cent of the patients with simple acute appendicitis had been cured by acupuncture, rather than by drugs or surgery. According to Western doctors, there appears to be no scientific basis for such traditional practices. They are based on custom, superstition and religion

PRESIDENT MISLEAD

The Samyukta Dal Opposition of Rajasthan fielded its 93-members before President Radhakrishnan at Rashtrapati Bhavan recently to prove that it had an absolute majority in the State Assembly and to plead that imposition of President's rule there was "undemocratic."

This is the first time in India's history that such a demonstration is held before the Head of State to prove a group's claims to form a Ministry by virtue of its majority.

While introducing his followers to the President, Maharawal Laxman Singh, leader of the Dal, said: "There are 93-members. We want to be the ruling party."

The President had remarked to Home Minister Chavan, who was present, "Have you heard this?"

The President told the deputation that the Government was waiting for normalisation of conditions in Rajasthan before the State Legislature (which has been suspended) could start functioning.

The President said that officials of the Union Government, now in Rajasthan, were watching the situation and as soon as things settled down steps would be taken to revert to the normal constitutional position.

Three busloads of members of the Dal, drove to Rashtrapati Bhavan and lined up before Dr. Radhakrishnan.

Home Minister Chavan was present.

Maharawal Laxman Singh, leader of the Dal, told a press conference later that the 93 members submitted to Dr. Radhakrishnan a signed memorandum urging that the presidential proclamation be revoked and the Dal invited to form a Government in the State.

He said the memorandum demanded that the present Governor of the State be removed from office because he had acted in gross disregard of democratic principles and elementary canons of fair play, bringing the very institution of governorship into disrepute."

The Dal also demanded a judicial inquiry into the police firing in Jaipur on March 7, the Maharawal said.

"The Maharawal said that immediately after the members were introduced to him Dr. Radhakrishnan remarked to Mr. Chavan, "Mr. Chavan! here are the 93 members."

We then observed that we want to be the ruling party. The President observed, "Mr. Chavan, have you heard this?"

The Maharawal said Mr. Chavan was "reticent thinking discretion is the better part of valour."

* * *

The whole thing stinks! Ed.

HISTORY OF MYSORE AND YADAVA DYNASTY

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The Rationalist

WHAT IS RELIGION?

Q. What is Religion?

A. The word religion is differently interpreted by different classes of men. Some believe that religion consists in following the dictates of a book supposed to be revealed by God. Others believe that it consists in following the path laid down by some great man. Again there are those who believe that religion is that scientific philosophy which points out the means of satisfying man's natural craving for real and permanent happiness. This last definition of religion is more reasonable because it includes all the laws which uphold the universe and everything in it. It not only points out the relation which exists between man and the source from which he originated, but it also shows the means of realising it.

Q. What then is the object of religion?

A. The object of religion is to procure peace of mind which would allow an uninterrupted enjoyment of real and permanent bliss.

Q. What is mind?

A. Mind or Chitta is that faculty of man by which he cognises the objects around him.

Q. And what is peace of mind?

A. Chitta-Santi or peace of mind is that state of the mind which results from the abiding of the mind in itself. It then becomes so firmly concentrated in its own place that nothing disturbs it. In the preliminary stages of acquiring this state, the person striving after it firmly believes that whatever is, is good; and believing so he remains undisturbed even in the midst of, what may commonly be called, the most adverse circumstances. But perfection in this state is said to have been reached only when the mind of man ceases to be influenced by objects of the senses, and it remains absorbed in the contemplation of his true self, viz., Atma.

Q. When can this peace of mind be obtained?

A. It can be obtained only when one has perfectly solved the following questions, viz., who am I? What is the Universe? and what is the relation between the two?

Q. Great problems indeed! But what is happines?

A. A man feels happy when he experiences some agreeable feelings; and he feels miserable when he experiences disagreeable feelings. Such happiness is of various kinds, differing with different men, and is fleeting.

Q. What then is real and permanent happiness?

A. Happiness is said to be real and permanent when there is a continuous flow of agreeable feelings at all times, in all places, and under all circumstances to the exclusion of all disagreeable ones.

Q. Why should there be different forms of Religion?

A. The definition of religion which we have accepted as reasonable is equally applicable to all these religions. That is Universal Religion or Samanya Dharma. But the same form of religion does not suit all nations or even different classes of the same nation. Then again it does not suit the same nation, or classes of nation in all ages. The same truth requires therefore to be put in different forms to suit the different habits and conditions of men of different kinds, countries, and times. These forms are called Visesha Dharma. particular forms of

CENTRAL CABINET

The President has appointed Srimathi Indira Gandhi to be the Prime Minister. She will be also Minister of Atomic Energy, states a Press communique from the Rashtrapati Bhavan.

The following is the list of Ministers:

Mrs. Indira Gandhi, Prime Minister.

Mr. Morarji Desai, Deputy Prime Minister, Minister of Finance.

Mr. Fakhruddin Ali Ahmad, Minister of Industrial Development and Company Affairs.

Mr. M. C. Chagla, Minister of External Affairs.

Mr. Y. B. Chavan, Minister of Home Affairs.

Mr. Dinesh Singh, Minister of Commerce.

Mr. Jai Sukhlal Hathi, Minister of Labour and Rehabilitation.

Mr. Jagjivan Ram, Minister of Food and Agriculture.

Dr. Karan Singh, Minister of Tourism and Civil Aviation.

Mr. Asoka Mehta, Minister of Planning, Petroleum and Chemicals and Social Welfare.

Mr. P. Govinda Menon, Minister of Law.

Mr. C. M. Poonacha, Minister of Railways.

Dr. Ram Subhag Singh, Minister of Parliamentary Affairs and Communications.

Dr. V. K. R. V. Rao, Minister of Transport and Shipping.

Dr. M. Chenna Reddy, Minister of Steel, Mines and Metals.

Dr. Triguna Sen, Minister of Education.

Mr. K. K. Shah, Minister of Information and Broadcasting.

Mr. Satyanarayan Sinha, Minister without Portfolio.

Sardar Swaran Singh, Minister of Defence.

MINISTERS OF STATE

Mr. B. R. Bhagat, Minister of State in the Ministry of Defence.

Dr. S. Chandrasekar, Minister of Health and Family Planning.

Mr. Parimal Ghosh, Minister State in the Ministry of Railways.

Mrs. Phulrenu Guha, Minister of State in the Department of Social Welfare.

Mr. Jagannath Rao, Minister of Works, Housing and Supply.

Mr. L. N. Mishra, Minister of State in the Ministry of Labour and Rehabilitation.

Mr. K. C. Pant, Minister of State in the Ministry of Finance.

Mr. K. Raghuramaiah, Minister of State in the Ministry of Law.

Dr. K. L. Rao, Minister of Irrigation and Power.

Religion. But it must be distinctly understood that under the apparent diversity there is the essential unity underlying them all.

Q. Which of these forms is the best?

A. That form of religion which points out the shortest and the surest road to obtain the real and permanent happiness which is Moksha, is the best of all religions. But remember, this is a mere general statement.

Q. To be particular then, which of these is best for me?

A. The best religion for you is the one in which you are born. Because the fact that you, by birth, belong to it is a sure index that your moral and religious nature is more adapted to that particular form rather than to any other. X.

Mr. Raghunath Reddi, Minister in the Ministry of Industrial Development and Company Affairs.

Mr. P. C. Sethi, Minister of State in the Ministry of Steel, Mines and Metals.

Prof. Sher Singh, Minister of State in the Ministry of Education.

Shri Anna Sahib Shinde, Minister of State in the Ministry of Food and Agriculture.

Mr. V. C. Shukla, Minister of State in the Ministry of Home Affairs.

MYSORE MINISTERS

Messrs. S. Nijalingappa, Chief Minister (General Administration, Agriculture, Industries and Commerce);

Mohamed Ali, Minister for Transport and Tourism;

S. R. Kanthi, Minister for Law;

B. D. Jatti, Minister for Food and Civil Supplies;

M. V. Rama Rao, Minister for Home and Labour;

R. M. Patil, Minister for Municipal Administration;

Veerendra Patil, Minister for Public Works and Electricity;

B. Rachiah, Minister for Revenue and Forest;

Ramakrishna Hegde, Minister for Finance, who will be in charge of Planning, Excise and Prohibition;

K Puttaswamy, Minister for Health, in charge of Housing;

D. Devaraj Urs, Minister in charge of Sericulture, Animal Husbandry, Fisheries and Publicity:

G. Narayan Gowda, Minister for Social Welfare:

K. V. Shankare Gowda, Minister for Education and

P. M. Nadgouda, Minister for co-operation in charge of Panchayat Raj and Community development.

DY. MINISTERS:

Messrs. Abdul Gaffar (Finance),
Alur Hanumanthappa (Minor Irrigation):
R. Dayanand Sagar (Sericulture);
G. B. Shankar Rao (Revenue):
H. C. Boriah, (Transport);
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"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ. ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಯುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮ|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವರೆ-ಲೆ ಮುಗಿಸುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಪೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ ಭಗವಂತನ ಕಥೆಗಳು, ೫ ಪಾಲ್ಕಾಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-೮೦

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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RS. 15—00

GOLD FROM SEA-WATER

Nature has "experimented" with the earth for several millions of years already. It has "made discoveries" in plants and animals, it has thrown certain unusable objects "overboard", kept the "successful" improving on it and adapting it to the specific surroundings. Man has unravelled many secrets of nature through the centuries and put them to his own uses. But a new branch of research has been founded in our day that systematically learns from the unending wealth of ideas found in the world of flora and fauna, using them to solve highly complicated technical problems: "bionics", a compilation of several scientific fields that border on both biology and technology.

German scientists have obtained several successful results in recent time. Among these is the group of biologists and technologists working with Professor Heinrich Hertel in West Berlin. The research team of the Berlin Institute of Technology (Federal Republic of Germany) discovered during technological air-stream tests involving trout that, these agile fish can start extraordinarily fast and can reach surprisingly high speeds within a short time and over not too long stretches. The fish - a special favourite among gourmets all over the world - gains this propulsion power by a strange way of flapping with its tail fins. As this is based on an especially simple principle, it can easily be imitated technologically. A small boat model with "trout propulsion" now spins its circles in a basin in the Berlin institute.

Chemistry recently profited from bionic research on octopuses. The scientists were primarily concerned on fulfilling the old dream of making gold from salty sea-water. Chemistry professor Dr. Ernest Bayer of the University of Tubingen (Federal Republic of Germany) started from the idea that many ocean animals are able to store metals, small amounts of which are contained in the salt of the sea water, in their blood. Professor Bayer was able to carefully probe the octopus' specific characteristic of absorbing gold in its organism. He then developed a complicated chemical method from this which has enabled him to gain small particles of gold from salt water. He is now working on improving the rather expensive method so that it can be used profitably.

In addition to the above mentioned tests with trouts, scientists in Professor Hertel's "bionic" institute in Berlin are working on developing new forms for airplanes, modelled on nature. Hertel has come to the conclusion that the most frequently used cylindrical body form is by no means ideal from an airstream point of view. No long-distance fast swimmer or flyer in the animal world, thus his arguments run, has a cylindrical body. The tuna-fish, on the other hand - aerodynamic principles hold true for both the air and water - has exemplary aerodynamic qualities. A "Boeing 707" for instance would be able to transport three times as many passengers without decreasing its speed or length, if it had a tuna-fish shaped body.—Rousseau's "back to nature" thus gains a new meaning in our technological age.

ಯಜುರುಪಾಕರ್ಮ	0–9ಸಿ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–9ಸಿ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಚಿಷ್ಟಾದ್ವೈತಸಾರ, "ಜಗದೇಸರಾಜಶಿಷ್ಯಸಂ" ವಿಷ್ಣ್ಯಂಶವಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Annantarya, in English and Hindi	1–00.

MINISTERS DENY GOD

Once upon a time, there was great rejoicing in heaven. The Devas had beaten the Asuras, and everyone in heaven felt proud of the victory. "What a great fight we fought" said one, "How we smote those Asuras" said another, and all of them thought only of their own prowess.

Flushed with victory and puffed up with a sense of their own importance, in the midst of their rejoicings the Devas noticed a little stranger whom no one had ever seen before.

The Devas wondered who this silent stranger might be, and sent Agni to enquire. As Agni approached, the stranger asked of him, 'Who are you and what can you do?' Agni replied 'I am Agni, the God of Fire. I can consume everything in this universe' 'Then burn for me this little piece of straw', said the stranger, placing a straw on the ground.

'In a moment' replied Agni, and set about the task at once. It seemed such an easy task for the great Agni! But however much he tried, the little straw would not burn. Agni put forth all his powers but he could not burn that little piece of straw. He did not know what it meant. He had burnt up whole towns and forests and even mountains —but the little piece of straw defied all his powers. At last, wearied and ashamed, he gave up the task in despair.

The stranger then approached Varuna the great God of water. 'Pray, what can you do?' he asked, and Varuna in his pride replied, "I can wash away whole continents at once. There is none in the Universe that can withstand my might.' 'Please then' replied the stranger 'Wash away this single blade of grass.' 'What an easy task for Varuna,' thought all the Gods. But Varuna's all efforts were in vain and the small blade of grass would not be washed away.

The stranger next walked to Pavana, the God of Air. 'What can you do?' he asked. 'I can blow away mountains' replied Pavana. 'Then said the stranger 'Please blow away this piece of straw.' Pavana tried his best, but the piece of straw would not move and the Gods wondered what had come upon them.

'What can you do?' asked the stranger of Indra. 'My thunder smites down the strongest,' replied the King of Gods. 'The very mountains crumble into dust.' 'Then smite down this piece of straw,' replied the stranger. But it was all in vain. The thunder of Indra was powerless before the little bit of straw!

And while they were wondering, the stranger vanished unnoticed, and Uma, the mother of Creation, appeared resplendent before them in the sky. 'Know ye gods,' said the Mother, 'it was none other than Brahman the Supreme Being. He is the life of all that lives and the strength of all that is strong! In Him do ye live and move, and have your being! Beware, Oh ye gods, lest you forget!" Kenopanishat (Truth).

The first act of many new Ministers was to deny God. Poor fools! Are they mindless animals? Whom do they respect? Are they themselves Gods? Is Shanmukha too out? What can these men achieve but ruin and disaster?

Their ancestors who wrote Kenopanishat knew God. How have these become degenerate? If they respect nobody, why should anybody respect them, including their cooks, and drivers, and go-betweens? Ed.

AN INAUGURATION

On the morning of Monday the 20th instant, the sacred Vyramudi, starting in procession from the Palace Treasury on its way to Melkote, visited for being worshipped at the Mandayam Vidyarthi Nilayam. The occasion was utilised by the Mandayam Sabha, Bangalore, which is conducting the Nilayam, to honour the memory of the late Sri M. A. Appalacharya Swamy, a generous Donor of the Nilayam. A large gathering of ladies and gentlemen had assembled. After invocation, Sreman D. S. Mandayam, President of the Mandayam Sabha, in a brief speech referred to the work of the Sabha for the welfare of the Mandayam Community, and said that the Nilayam owed its origin to the selfless efforts of Sri Appalachar Swamy, who had also sought to ensure its permanence by donating paddy lands for it. In gratitude for his good work the Sabha had resolved to name the Hall of the building after him, and he requested Sri G. R. Josyer, M.A., F R.E.S. to unveil the gold-lettered marble tablet inscribed with his name on the auspicious occasion. In the course of his speecch unveiling the tablet Sri G. R. Josyer, said:

ಮಂಡಯಂ ಸಭಾಧ್ಯಕ್ಷರಾದ ಶ್ರೀಮಾನ್ ಮಂಡಯಂ ಧಾಟಿ ತಿಂಗ್ಳಾಚಾರ್ಯರವರೆ, ಮಹಿಳೆಯರೆ ಮತ್ತು ಮಹನೀಯರೆ,

ನಾವು ಈ ಸುದಿವಸ ವೈರಮುಡಿಯು ಇಲ್ಲಿಗೆ ಬಿಜಮಾಡಿ ಪುನೀತವನ್ನಾಗಿ ಮಾಡಿರುವ ಸಂದರ್ಭದಲ್ಲಿ ಈ ಮಂಡಯಂ ವಿದ್ಯಾರ್ಥಿನಿಲಯದ ಸ್ಥಾಪನೆಗೆ ಕಾರಣಭೂತರಾದ ಶ್ರೀಮಾನ್ M. A. ಅಪ್ಪಲಾಚಾರ್ ಸ್ವಾಮಿಗಳವರಿಗೆ ಕೃತಜ್ಞತಾಪ್ರದರ್ಶನಕ್ಕಾಗಿ ಸೇರಿದೆವೆ.

ಈಗ್ಗೆ ೧೫೦ ವರ್ಷಗಳ ಹಿಂದೆ ಪುಣ್ಯಕ್ಷೇತ್ರವಾದ ಮೇಲುಗೋಟೆಯಲ್ಲಿ ಮಂಡಯಂ ಅನಂದಾಂಪುಳ್ಳೆ ಲಕ್ಷ್ಮೀಕಾಂತಾಚಾರ್ ಸ್ವಾಮಿಗಳೆಂಬ ಗುರುವರೇಣ್ಯರು "ಸುಧಾನಿಧಿವಿವಸ್ವೈರಿಸ್ವೀಕೃತೋ ದಗ್ಧವಿಗ್ರಹಂ। ಪ್ರಸನ್ನಾರ್ಕ ಪ್ರತೀಕಾಶ ಪ್ರಕಾಶಪರಮೇಷ್ಠಿತಂ॥ ಮಂತ್ರ್ಯತೇಜಾಣಿಪದ್ಮಾಭ್ಯಾಂ ಪರಿಗೃಹ್ಯ ಭವತ್ಪ್ರಿಯೌ। ಅಮ್ಲಾನ ಕೋಮಲಾಕಾರ ಮಾತಾಮ್ರ ವಿಮಲಾಂಬರಂ। ಅಪೀನವಿಪುಲೋರಸ್ಕ ವತಂಸಾನುಭೃಷಭೂಷಣಾಂ| ವೃಣಾಳತಂತುಸಂತಾನಸಂಸ್ಥಾನ ಧವಳತ್ವಿಷಾ| ಶೋಭಿತಂ ಯಜ್ಞಸೂತ್ರೇಣ ನಾಭಿಬಿಂಬಸನಾಭಿನಾ।" ಎಂಬಂತೆ ತೇಜಸ್ವಿಗಳಾಗಿ, ದೈವತೈಂಕರ್ಯಪರರಾಗಿ, ಶಿಷ್ಯಗೋಷ್ಠಿಯಿಂದ ಅಲಂಕೃತರಾಗಿ, ವಿರಾಜಮಾನರಾಗಿದ್ದರು. ಆವರಿಗೆ ಮೂವರು ಪುತ್ರ ರತ್ನರು. ಮೊದಲನೆಯವರು ಶ್ರೀ M. T. ನಾರಣೈಯ್ಯಂಗಾರ್ಯ ಮಾವಂದಿರು; ಅನಂತಪುರದ ಸಾಮಿಗಳ ತಂದೆ. ಎರಡನೆಯವರು ದಕ್ಷರೂ, ವಾಗ್ಮಿಗಳೂ, ವಿದ್ಯಧ್ವರೇಣ್ಯರೂ, ಸ್ಫುರದ್ರೂಪಿಗಳೂ, ಕೆಲವುಕಾಲ ಹೈದ್ರಾಬಾದ್ ಸೀತಾರಾಂ ಬಾಗಿನಲ್ಲಿಯೂ ತಪೋನಿಷ್ಠ ರಾಗಿದ್ದು ಕೇಶಕೇಸರಾದ ಶ್ರೀ ಉ. ಅಳ್ವಾರ್ ಸ್ವಾಮಿಗಳವರು. ಮೂರನೆಯವರು ಈ ಸಮಾರಂಭದಲ್ಲಿ ಗೌರವ್ಯರಾದ ಶ್ರೀಮಾನ್ ಅಪ್ಪಲಾ ಚಾರ್ಯಸ್ವಾಮಿಗಳು. ಈಗಿನವರು ಇಂಜಿನಿಯರಿಂಗಿಗೆ ಹೋಗುವಂತೆ ಅವರು ೧೯೦ ವರ್ಷ ಹಿಂದೆಯೆ ಇಂಜನಿಯರಿಂಗ್ ಪ್ಯಾಸ್ ಮಾಡಿ ಮೈಸೂರ್ ಮುನಿಸಿಪಾಲಿಟಿಯಲ್ಲಿ ಓವರ್‌ಸೀಯರಾಗಿದ್ದರು. ಅವರು ನಮ್ಮ ತಂದೆಯವರಿಗೆ ಭಾವಂದರು; ನನಗೆ ಅತ್ತೆಮಾವ. ನಮ್ಮ ಪಕ್ಕದ ಬೀದಿಯಲ್ಲೆ ಅವರೂ ಇದ್ದದ್ದರಿಂದ ನಾನು ಬಾಲ್ಯದಲ್ಲಿ ಅವರ ಮನೆಗೆ ಹೋದರೆ ಅಪ್ಪಿಕೊಂಡು ಮುದ್ದಾಡುತ್ತಿದ್ದರು. ಅವರಿಗೆ ಮಕ್ಕಳಿರಲಿಲ್ಲ. ಮುನಿಸಿಪಾಲಿಟಿಗೆಲ್ಲಾ ಅವರೊಬ್ಬರೆ ಇಂಜನಿಯರು. ೬೦ ರೂಪಾಯಿಸಂಬಳ ಆಗ D.A., H.R. ಯಾವ ಅಲೋ ಯನ್ಸೂ ಇಲ್ಲ.. ಸೀಕ್ರೆಟ್ ಚಾರ್ಜಂಮೂ ಇಲ್ಲ. ಆಗಿನ ಸುಭಿಕ್ಷದ ಕಾರಣದಿಂದ ಅಪ್ಪರಲ್ಲೇ ಶ್ರೀಮಂತರಾಗಿ, ಆಸ್ತಿಕರಾಗಿ, ಆಚಾರ ಶೀಲರಾಗಿ, ಅತಿಥಿಸತ್ಕಾರಿಗಳಾಗಿ, ಪರೋಪಕಾರಿಗಳಾಗಿ, ದಯಾಳುಗಳಾಗಿ, ಸರ್ವಜನಪ್ರಿಯರಾಗಿದ್ದರು. ಬೆಳ್ಗೆ ಎದ್ದು ಸ್ನಾನವಾಹಿ ನಿತ್ಯಕರ್ಮ ಪೂಜೆಗಳನ್ನು ಮಾಡಿ ಶ್ರೀಮದ್ರಾಮಾಯಣ ಭಗವದ್ಗೀತೆಗಳನ್ನು ಪಾರಾಯಣ ಮಾಡಿ ಕೋಟು ರುಮಾಲುಗಳನ್ನು ಧರಿಸಿ ಊರು ಇನ್ಸ್‌ಪೆಕ್ಷನ್ ಡ್ಯೂಟಿಗೆ ಹೊರಡುತ್ತಿದ್ದರು. ಅವರ ಪಾರಾಯಣದ ಶ್ಲೋಕಗಳ ಧ್ವನಿಯು ಈಗಲೂ ನನ್ನ ಕಿವಿಯಲ್ಲಿ ಕೇಳುತ್ತಿದೆ.

"ವಾಲ್ಮೀಕೇರ್ಮುನಿಸಿಂಹಸ್ಯ ಕವಿತಾವನಚಾರಿಣಃ। ಶೃಣ್ವನ್ರಾಮಕಥಾನಾದಂ ಕೋನಯಾತಿ ಪರಾಂಗತಿಂ॥ ಅಶ್ವತ್ಥಸ್ತಂ ಮುಖಿಂವಂದೆ ಪ್ರಾಚೇತಸಮಕಲ್ಮಷಂ। ಗೋಷ್ಪದೀಕೃತವಾರಾಶಿಂ ಮಶಕೀಕೃತರಾಕ್ಷಸಂ। ರಾಮಾಯಣಮಹಾಮಾಲಾರತ್ನಂ ವಂದೆ ನಿಲಾತ್ಮಜಂ। ಅಂಜನಾನಂದನಂ ವೀರಂ ಜಾನಕೀ ಶೋಕನಾಶನಂ" ಎಂದು ರಾಮಾಯಣದ ಪೀಠಿಕೆ ಶ್ಲೋಕಗಳು. ಭಗವದ್ಗೀತಾ ಧ್ಯಾಯ ಪಾರಾಯಣದನಂತರ "ಇತಿ ಶ್ರೀ ಭಗವದ್ಗೀತಾಸೂಪನಿಷತ್ಸು ಬ್ರಹ್ಮವಿದ್ಯಾಯಾಂ ಯೋಗಶಾಸ್ತ್ರೆ ಶ್ರೀಕೃಷ್ಣಾರ್ಜುನ ಸಂವಾದೆ ಅರ್ಜುನವಿಷಾದಯೋಗೋನಾಮ—ಅಧ್ಯಾಯಃ" ಇತ್ಯಾದಿ. ಮನೆಯಲ್ಲಿ ಗಂಡಹೆಂಡರು ಇಬ್ಬರೇ. ಯಾರಾದರೂ ವಿದ್ಯಾರ್ಥಿಗಳು ಇರುತ್ತಿದ್ದರು. ಡಾಕ್ಟರ್ ಎಂ. ಎ. ಸಂಪತ್ಕುಮಾರ್, ಮಕರ ತಿಂಗಳೆರುಮಾಲ್ ಮುಂತಾಗಿ,

ಅವಂಗೆ ಮಕ್ಕಳಿರಲಿಲ್ಲವೆಂದು ಹೇಳಿದೆ ಹೆಂಡತಿಯೂ ಪೂರ್ವವಯಸ್ಸಿನಲ್ಲೆ ತೀರಿಹೋದರು. ಅವರ ಕರುಪಂಕೊಡದ ದಿನ ತಮ್ಮ ತಂದೆಯವರು ನನ್ನ ಕೈಯಲ್ಲಿ ಚರಮಶ್ಲೋಕವನ್ನು ಹೇಳಿಸಿದುದು ಈಗಲೂ ಜ್ಞಾಪಕವಿದೆ.

" ಸತ್ಯಾಂತಿನ್ಯಕ್ಷಲೋದ್ಭವಾ ಗುಣವತೀ ಪುಷ್ಯಾತಿಥಿಸ್ಸಾದರಂ
ಧಾರದ್ವಾಜವರಾಪ್ಪಲಾರ್ಯದಯಿತಾ ತತ್ಪಾದಸೇವಾತುರಾ |
ಪ್ರಾಗಾಜ್ಞೋಭಕೃದಾಶ್ವಯುಕ್ಪರದಳೆ ಸಾಧ್ವೀ ತೃತೀಯಾತಿಥೌ
ಶ್ರೀಮತ್ತತ್ಪರನುಂಪದಂ ಭಗವತಶ್ಶಿಂಗಮ್ಮನಾಮ್ನೀಧ್ರುವಂ ||
ಶೋಭಕೃದ್ ಅಂದರೆ ಈಗ್ಗೆ ೬೪ ವರ್ಷವಾಯಿತು. ೧೯೦೩.

ಅನಂತರ ಅವರು ಏಕಾಕಿಯಾಗಿ ತಾವೇ ಅಡಿಗೆಯನ್ನು ಮಾಡಿಕೊಂಡು ನಿತ್ಯ ಕೈಂಕರ್ಯವನ್ನು ನೆರವೇರಿಸುತ್ತಿದ್ದರು. ಮುನಿಸಿಪಾಲಿಟಿಯಿಂದ ರಿಟೈರಾದನಂತರ ಬನುವೆಯ್ಯ ಹೈಸ್ಕೂಲ್ ಕಟ್ಟಡವನ್ನು ಕಟ್ಟಲು ಸಹಾಯಕರಾಗಿದ್ದರು.

ಹಿಂದೆ ಮಂತಯಂ ಸಮುದಾಯದವರು ಕಾನ್ಫರೆನ್ಸ್ ಮಹಾಸಭೆಗಳನ್ನು ನಡೆಸಿ ಸಮುದಾಯದ ಶ್ರೇಯಸ್ಸಿಗೆ ಮಾರ್ಗದರ್ಶನಮಾಡುತ್ತಿದ್ದರು. ಅದರಲ್ಲಿ ಬಡವಿದ್ಯಾರ್ಥಿಗಳಿಗೋಸ್ಕರ ಒಂದು ವಿದ್ಯಾರ್ಥಿನಿಲಯವನ್ನು ತೆರೆದು ಅದರಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಸದ್ವಿದ್ಯೆಯನ್ನು ಕಲಿಸಿ ಅವರು ಪ್ರವರ್ಧಮಾನರಾಗುವಂತೆ ಮಾಡುವದು ಒಂದು. ಈ ಊರಿನಲ್ಲೂ ಒಂದು ಕಾನ್ಫರೆನ್ಸು ನಡೆದು ಅದರಲ್ಲಿ ಶ್ರೀ ಅಪ್ಪಲಾಚಾರ್ಯಸ್ವಾಮಿಗಳವರೆ ನಿರ್ವಾಹಕರಾಗಿದ್ದರು.

ನಂತರ ಆ ಉತ್ಸಾಹದಿಂದ ಅವರೂ, ಅವರಂತೆಯೆ ಕಾರ್ಯನಿಷ್ಠರಾದ ಶ್ರೀಯುತ ಕೊವಾರ್ ಶ್ರೀನಿವಾಸ್ಯೆಯ್ಯಂಗಾರ್ಯರವರೂ ಮನಸ್ಸುಮಾಡಿ ರವಾವಿಲಾಸ ಅಗ್ರಹಾರದಲ್ಲಿ ಒಂದು ಮನೆಯುಲ್ಲಿ ವಿದ್ಯಾರ್ಥಿಭವನವನ್ನು ಆರಂಭಿಸಿ ಅಡಿಗೆಮಾಡುವದರಿಂದ ಹಿಡಿದು ಅವರೇ ವಿದ್ಯಾರ್ಥಿಗಳಿಗೆ ಪುತ್ರವಾತ್ಸಲ್ಯದಿಂದ ಉಪಚಾರಗಳನ್ನು ಮಾಡಿ ಲೌಕಿಕ ವೈದಿಕ ವ್ಯಾಸಂಗ ಮಾಡಿಸುತ್ತಿದ್ದರು. ಅನಂತರ ಸಭೆಯವರು ಈ ಕಟ್ಟಡವನ್ನು ತೆಗೆದುಕೊಂಡರು. ಕಟ್ಟಡವನ್ನು ಡಿಪೋಜಿಟ್ ಎತ್ತಿ ಈಗಿರುವಂತೆ ಕಟ್ಟಿಸಿದ ಕೀರ್ತಿಯು ಶ್ರೀ ಆದಕೆರೆ ತಿರುನಾರಣಯ್ಯಂಗಾರ್ರಿಗೆ ಸೇರಿದ್ದಾಗಿದೆ.

ಜ್ಯೋತಿಶ್ಶಾಸ್ತ್ರದಲ್ಲಿ ಜನರು ಅವರವರ ಜಾತಕಫಲದಂತೆ ಬಾಲ್ಯ, ಮಧ್ಯವಯಸ್ಸು, ವಾರ್ಧಕ್ಯಗಳಲ್ಲಿ ಸಂಪತ್ತನ್ನು ಹೊಂದುತ್ತಾರೆ, ಎಂದು ಕಾಹಳಯೋಗ ಮರ್ದಲಯೋಗ ಎಂದು ಮುಂತಾಗಿ ವಿವರಿಸಿದಾರೆ. ಕೆಲವರು ಧನಿಕರ ಮನೆಯಲ್ಲಿ ಹುಟ್ಟಿ ಬಾಲ್ಯದಲ್ಲಿ ಶ್ರೀಮಂತರಾಗಿದ್ದು ಅನಂತರ ಬಡವರಾಗುತ್ತಾರೆ. ಕೆಲವರು ಬಾಲ್ಯದಲ್ಲಿ ಬಡವರಾಗಿದ್ದು ಮಧ್ಯವಯಸ್ಸು ವಾರ್ಧಕ್ಯಗಳಲ್ಲಿ ಧನವಂತರಾಗುತ್ತಾರೆ. ಕೆಲವರು ಬಾಲ್ಯದಲ್ಲಿ ಧನಿಕರಾಗಿದ್ದು ಮಧ್ಯದಲ್ಲಿ ಕಳೆದುಕೊಂಡು ಕಡೆಯಲ್ಲಿ ಪುನಃ ಸಂಪಾದಿಸುತ್ತಾರೆ. ಕೆಲವರು ಬಾಲ್ಯ ಮಧ್ಯ ವಾರ್ಧಕ್ಯ ಮೂರರಲ್ಲೂ ಧನವಂತರಾಗಿರುತ್ತಾರೆ. ಇಲ್ಲಿರುವ ನಮ್ಮ ಮಾನ್ಯ ಡಿ. ಎಸ್. ಮಂಡ್ಯಂಕರವರು ಇದಕ್ಕೆ ಉದಾಹರಣೆಯಾಗಿದಾರೆ. ಅವರು ಬಾಲ್ಯದಲ್ಲಿ ಜೋಡಿಕಡುರೆ ಸಾರೋಟನ್ನು ನಡಗಿದ್ದ ಶ್ರೀಮಾನ್ ಡಿಪ್ಲೊಮೇಟ್ M. D. ನಾರಣಯ್ಯಂಗಾರ್ರ ಮಕ್ಕಳು. ಮಧ್ಯವಯಸ್ಸಿನಲ್ಲೂ ವಾರ್ಧಕ್ಯದಲ್ಲೂ ಶ್ರೀಮಂತರಾಗಿರುತ್ತಿದಾರೆ.

ಶ್ರೀ ಅಪ್ಪಲಾಚಾರ್ಯಸ್ವಾಮಿಗಳು ಬಾಲ್ಯ ಯೌವನಗಳಲ್ಲಿ ಧನಿಕರಾಗಿರಲಿಲ್ಲ. ಅವರ ಹೆಂಡತಿ, ನಮ್ಮ ಅಕ್ಕ, ೬ ರೂಪಾಯಿನ ರುದ್ರಾಕ್ಷಿಅಂಚಿನ ಸೀರೆಯನ್ನು ಉಟ್ಟುಕೊಂಡಿದ್ದನ್ನು ನಾನು ನೋಡಿದೇನೆ.

ಮಹಾಮಹಿಮರಾದ ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು ನಿತ್ಯಾತ್ರೆಯಿಂದ ಜೀವಿಸುತ್ತಿದ್ದರು. ಅದನ್ನು ನೋಡಲಾರದೆ ವಿಜಯನಗರದ ಸ್ಥಾಪಕರಾದ ಶ್ರೀ ವಿದ್ಯಾರಣ್ಯರು ಅವರನ್ನು ತಮ್ಮ ಆಸ್ಥಾನದಲ್ಲಿರುವಂತೆ ಕರೆದರು. ಅದಕ್ಕೆ ಶ್ರೀ ವೇದಾಂತದೇಶಿಕರು

" ನಾಸ್ತಿ ಪಿತ್ರಾರ್ಜಿತಂ ಕಿಂಚಿತ್ ನಮಯಾಕಿಂಚಿದರ್ಜಿತಂ |
ಅಸ್ತಿ ಮೆ ಹಸ್ತಿಶೈಲಾಗ್ರೆ ವಸ್ತು ವೈತಾಮಹಂ ಧನಂ ||"

" ನನಗೆ ತಂದೆಯ ಆಸ್ತಿಯಿಲ್ಲ. ಸ್ವಂತ ಆಸ್ತಿಯನ್ನು ಸಂಪಾದಿಸಲಿಲ್ಲ. ಹಸ್ತಿಗಿರಿಯಮೇಲಿರುವ ವರದರಾಜದೇವರೆ ನನ್ನ ಸಮಸ್ತ ಆಸ್ತಿ. ನಿಮಗೆ ಬೇರೆ ಏನೂ ಬೇಡ ; " ಎಂದು ಹೇಳಿದರಂತೆ. ಹಾಗೇ ಶ್ರೀ ಅಪ್ಪಲಾಚಾರ್ಯರೂ.

ಆದರೆ ದೈವಾನುಗ್ರಹದಿಂದ ಅವರಿಗೆ ವೈಧ್ಯಾಪ್ಯದಲ್ಲಿ ಯಶೋಭ್ಯವಾಗಿ ಜಮೀನು ಲಭಿಸಿತು. ಅದರಿಂದ ಅವರಿಗೆ ಸಾಲವಾಯಿತೆ ವಿನಹ ಅವರು ಅನುಭವಿಸಲಿಲ್ಲ. ಅವಸಾನಕಾಲದಲ್ಲಿ ಅದು ಸದ್ವಿನಿಯೋಗವಾಗಲೆಂದು ತಾವು ಬೆಳಸಿದ ಈ ವಿದ್ಯಾರ್ಥಿನಿಲಯವು ಚಿರಕಾಲ ಉಜ್ಜೀವಿಸಲೆಂದು ಒಂದು ಭಾಗವನ್ನು ಇದಕ್ಕೆ ಬರೆದರು. ತಮ್ಮ ತೌರೂರಾದ ಮೇಲುಕೋಟೆಯಲ್ಲಿ ತಮ್ಮ ಪೂರ್ವೀಕರಿಗೆ ಮೋಕ್ಷಪ್ರದರಾದ ಶ್ರೀ ನಾರಾಯಣಸ್ವಾಮಿಯ ವೈರಮುಡಿ ಬ್ರಹ್ಮೋತ್ಸವದ ಮಹಾಭಿಷೇಕದ ದಿನ ಅನ್ನರಾತಿಯ ಮಹಾನಿವೇದನವಾಗುವಕ್ಕಾಗಿ ಒಂದು ಭಾಗವನ್ನು ಬಿಟ್ಟರು. ಉಳಿದದ್ದನ್ನು ತಮ್ಮ ಅಣ್ಣಂದಿರ ಸತ್ಪುತ್ರರು ಶ್ರೀಯುತ ತರ್ಕತೀರ್ಥ ಲಕ್ಷ್ಮೀನರಸಿಂಹಾಚಾರ್ಯಸ್ವಾಮಿಗಳ ಪಂಚಪಾಂಡವರಂತೆ ಶೋಭಿಸುತ್ತಿರುವ ಕುಮಾರರುಗಳಿಗೆ ಬಿಟ್ಟರು.

ಈ ವಿದ್ಯಾರ್ಥಿನಿಲಯಕ್ಕೆ ಅವರು ಮಾಡಿದ ಉಪಕಾರಕ್ಕಾಗಿ ಮಂಡಯಂ ಸಭೆಯವರು ಅವರ ಹೆಸರಿನಲ್ಲಿ ಈ ಸಭಾಂಗಣದಲ್ಲಿ ಶಾಶಾಸನಮಾಡಿಸಬೇಕೆಂದು ನಿರ್ಣಯಿಸಿದರು. ಅದನ್ನು ಈ ನ ನಾವು ಕಾರ್ಯಗತಮಾಡುತ್ತಿದ್ದೇವೆ. ಸಭಾಧ್ಯಕ್ಷರ ನಿಯಮಾನುಸಾರ ಅನಾವರಣವನ್ನು ನಾನು ಮಾಡಿದರೂ ಶ್ರೀ ವೈರಮುಡಿಯೆ ಅದನ್ನು ಮಾಡುತ್ತಿದೆ ಎಂದು ಭಾವಿಸಬಹುದು.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಶ್ರೀ ಕೃಷ್ಣದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನದಲ್ಲಿ

"ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಯೇಭೂವಿಸ್ಸತತಮುಜ್ವಲಧರ್ಮಚೆತ್ತಾಃ।
ಮದ್ಧರ್ಮ ಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಃ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾನತೋಸ್ಮಿ ॥" ಅಂದರೆ

"ನನ್ನ ವಂಶೀಯರಾಗಲಿ ಇತರರೆ ಆಗಲಿ ನಾನು ಮಾಡಿರುವ ಧರ್ಮಕಾರ್ಯವನ್ನು ಶಾಶ್ವತವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವವರ ಪಾದಪದ್ಮಗಳಿಗೆ ನಾನು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಮಾಡುತ್ತೇನೆ" ಎಂದು ಕೆತ್ತಿಸಿದ್ದಾರೆ.

ಈ ಮಂಡಯಂ ಸಮುದಾಯದಲ್ಲಿ ಕೆಲವು ಮಹನೀಯರು ಸತ್ಕಾರ್ಯಸಂಸ್ಥೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಕೀರ್ತಿಶೇಷರಾಗಿದ್ದಾರೆ. ಇಂಗ್ಲಿಷ್ ಶಿಕ್ಷಣದ ಅಲ್ಪತೆಯಿಂದ ಸಾಮಾನ್ಯಜ್ಞಾನವು ವಿರಳವಾಗುತ್ತಿದ್ದದ್ದರಿಂದ ಶ್ರೀ| ಬಿ. ಯೋಗಿ ಪಾರ್ಥಸಾರಥಿ ಐಯ್ಯಂಗಾರ್ಯರು ಮದ್ರಾಸಿನಲ್ಲಿ "ವೇದವೇದಾಂತ ವರ್ಧಿನೀ ಸಭಾ" ಎಂಬದನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಮತ್ತು ತಮಿಳು ವೇದಗಳ ಪ್ರಚಾರಕ್ಕೋಸ್ಕರ ಶ್ರೀ|ಳು| ರಾವ್‌ಬಹದೂರ್ R. ನರಸಿಂಹಾಚಾರ್ಯರೂ, ಎಂ. ಟಿ ನಾರಣೈಯ್ಯಂಗಾರ್ಯರೂ, ಮುಂ ಗುಂಬಂ ತಿರುಮಲಾಚಾರ್ಯರೂ, ಎಸ್. ವೆಂಕಟರಂಗೈಯ್ಯಂಗಾರ್ಯರೂ ಉಭಯವೇದಾಂತ ಸಭೆಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಬಡವಿದ್ಯಾರ್ಥಿಗಳ ಸಹಾಯಕ್ಕಾಗಿ ಶ್ರೀ|ಳು| ದಿವಾನ್‌ಬಹದೂರ್ M. O. ಪಾರ್ಥಸಾರಥಿ ಐಯ್ಯಂಗಾರ್ಯರು ಒಂದು ಫಂಡನ್ನು ಸ್ಥಾಪಿಸಿದಾರೆ. ಶ್ರೀ ಯತಿರಾಜಮಠವು ಕ್ಷೀಣವಾಗದಿರಲೆಂದು ಶ್ರೀಮಾನ್ ಎಂ. ಎ. ಅನಂತ ಆಳ್ವಾರ್‌ರವರು ಕೋಇಪರೆಟಿವ್ ಸಂಸ್ಥೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಮಲ್ಲೇಶ್ವರದಲ್ಲಿ ಫಲಪ್ರದವಾದ ಆಸ್ತಿಯು ಶ್ರೀಮಠಕ್ಕೆ ಒದಗುವಂತೆ ಮಾಡಿದಾರೆ. ಈ ಮಂಡಯಂ ಸಭೆಯನ್ನು ಅನೇಕ ಮಾನ್ಯ ಮಹನೀಯರು ಸ್ಥಾಪಿಸಿದರು. ಅದನ್ನು ಈಗ ಶ್ರೀಮಾನ್ ಡಿ. ಎಸ್. ಮುಂಡ್ಯಂ. M. R. ತಿಂಗ್ಳಾಚಾರ್ಯು, M. A. ರಂಗಸಾಮಿಗಳು ಮುಂತಾದವರು ನಡೆಸಿಕೊಂಡುಬರುತ್ತಿದ್ದಾರೆ. ಅದು ಹೀಗೆಯೇ ಚಿರಕಾಲ ಉಳಿಯಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸಿ ತಮ್ಮಗಳ ಸಮ್ಮುಖದಲ್ಲಿ ಈ ಶಿಲಾಶಾಸನವನ್ನು ಅನಾವರಣ ಮಾಡುತ್ತೇನೆ. ತಮ್ಮಗಳೆಲ್ಲರಿಗೂ ಭಗವಂತನು ದೀರ್ಘಾಯುರಾರೋಗ್ಯಗಳನ್ನು ಅನುಗ್ರಹಿಸಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಮೈಸೂರು.
20—3—1937.

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ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ಶ್ರೀ ಕೃಷ್ಣದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಶಿಲಾಶಾಸನದಲ್ಲಿ

"ಮದ್ವಂಶಜಾಃ ಪರಮಹೀಪತಿವಂಶಜಾವಾ ಯೇಭೂಮಿಸ್ಸತತಮುದ್ಧರಧರ್ಮಚಕ್ರಾಃ।
ಮದ್ಧರ್ಮ ಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಃ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾನತೋಸ್ಮಿ ॥" ಅಂದರೆ

"ನನ್ನ ವಂಶೀಯರಾಗಲಿ ಇತರರೆ ಆಗಲಿ ನಾನು ಮಾಡಿರುವ ಧರ್ಮಕಾರ್ಯವನ್ನು ಶಾಶ್ವತವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವವರ ಪಾದಪದ್ಮಗಳಿಗೆ ನಾನು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಮಾಡುತ್ತೇನೆ" ಎಂದು ಶ್ಲೋತ್ರಿಸಿದಾರೆ.

ಈ ಮಂಡಯಂ ಸಮುದಾಯದಲ್ಲಿ ಕೆಲವು ಮಹನೀಯರು ಸತ್ಕಾರ್ಯಸಂಸ್ಥೆಗಳನ್ನು ಸ್ಥಾಪಿಸಿ ಕೀರ್ತಿಶೇಷರಾಗಿದಾರೆ. ಇಂಗ್ಲಿಷ್ ಪ್ರಾಬಲ್ಯದಿಂದ ಶಾಸ್ತ್ರಜ್ಞಾನವು ಪಿಲವಾಗುತ್ತಿದ್ದದ್ದರಿಂದ ಶ್ರೀ ಬಿ ಯೋಗಿ ಪಾರ್ಥಸಾರಥಿ ಐಯ್ಯಂಗಾರ್ಯರು ಮದ್ರಾಸಿನಲ್ಲಿ "ವೇದವೇದಾಂತ ವರ್ಧನೀ ಸಭಾ" ಎಂಬವನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಶ್ರೀವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಮತ್ತು ತಮಿಳು ವೇದಗಳ ಪ್ರಚಾರಕ್ಕೋಸ್ಕರ ಶ್ರೀ|ಳು| ರಾವ್‌ಬಹದೂರ್ R. ನರಸಿಂಹಾಚಾರ್ಯರೂ, ಎಂ. ಪಿ ನಾರಣೈಯ್ಯಂಗಾರ್ಯರೂ, ಮಂಗಲಂ ತಿರುಮಲಾಚಾರ್ಯರೂ, ಎಸ್. ವೆಂಕಟರಂಗೈಯ್ಯಂಗಾರ್ಯರೂ ಉಭಯವೇದಾಂತ ಸಭೆಯನ್ನ ಸ್ಥಾಪಿಸಿದರು. ಬಡವಿದ್ಯಾರ್ಥಿಗಳ ಸಹಾಯಕ್ಕಾಗಿ ಶ್ರೀ|ಳು| ದಿವಾನಬಹದೂರ್ M. O. ಪಾರ್ಥಸಾರಥಿ ಐಯ್ಯಂಗಾರ್ಯರು ಒಂದು ಫಂಡನ್ನು ಸ್ಥಾಪಿಸಿದಾರೆ. ಶ್ರೀ ಯತಿರಾಜಮತವು ಕ್ಷೀಣವಾಗದಿರಲೆಂದು ಶ್ರೀಮಾನ್ ಎಂ. ಎ. ಅನಂದ ಆ್ಳಾರ್‌ರವರು ಕೋಆಪರೆಟಿವ್ ಸಂಸ್ಥೆಯನ್ನು ಸ್ಥಾಪಿಸಿ ಮಲ್ಲೇಶ್ವರದಲ್ಲಿ ಫಲಪ್ರದವಾದ ಆಸ್ತಿಯು ಶ್ರೀಮತಕ್ಕೆ ಒದಗುವಂತೆ ಪೂಡಿದಾರೆ. ಈ ಮಂಡಯಂ ಸಭೆಯನ್ನು ಅನೇಕ ಮಾನ್ಯ ಮಹನೀಯರು ಸ್ಥಾಪಿಸಿದಾರೆ. ಅದನ್ನು ಈಗ ಶ್ರೀಮಾನ್ ಡಿ. ಎಸ್. ಮಂಡ್ಯಂ. M. R. ತಿಂಗ್ಳಾಚಾರ್ಯ್ರು, M. A. ರಂಗಸಾಮಿಗಳು ಮುಂತಾದವರು ನಡೆಸಿಕೊಂಡುಬರುತ್ತಿದಾರೆ. ಅದು ಹೀಗೆಯೇ ಚಿರಕಾಲ ಉಳಿಯಲೆಂದು ಭಗವಂತನನ್ನು ಪ್ರಾರ್ಥಿಸಿ ತಮ್ಮಗಳ ಸಮ್ಮುಖದಲ್ಲಿ ಈ ಶಿಲಾಶಾಸನವನ್ನು ಅನಾವರಣ ಮಾಡುತ್ತೇನೆ. ತಮ್ಮಗೆಲ್ಲರಿಗೂ ಭಗವಂತನು ದೀರ್ಘಾಯುರಾರೋಗ್ಯಗಳನ್ನು ಅನುಗ್ರಹಿಸಲೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

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ILL-FATED PLANS

The Bokaro Steel Project, already delayed by a year, is likely to be delayed by another six months at least, chiefly owing to the unpreparedness of Indian organisations that are to handle different parts of the job. At the time the Bokaro agreements were signed with the Russians the latter had been persuaded to reduce the construction period for the first stage from five and a half to four and a half years. One and a half of the four and a half years are now practically lost to the project.

The Hindustan Steel works construction Company (a Government of India undertaking) which is supposed to do the civil works for the Bokaro construction is still not properly organised on its engineering side. In view of this there seems to be some hesitation on the part of the Bokaro management to entrust the work to the company. The value of the work to be handled by it is over Rs. 150 crores.

More serious is the mechanical side. The first pieces of steel plant equipment produced by the Heavy Engineering Corporation at Ranchi (another Government of India undertaking) have not come up to expected standards. The blast furnace plates supplied by the Corporation to Bhilai some time ago were found to be faulty. Considering the fact that the low alloy steel sheets for the blast furnace came from Russia, and Ranchi only pressed and fabricated them, the poor result was surprising!

This has naturally caused concern to Bokaro steel. It was envisaged that blast furnace equipment and instruments for various purposes should come from Russia. Later they were included in the Indian part of the work at Indian instance. Any letdown by Ranchi in this and other work to be executed by it will embarrass Bokaro steel as well as the Russians.

Ranchi does not seem to have begun promisingly on certain other equipment also. For a certain type of crane required for the steel plant the Russians had produced a design involving 47 tonnes of steel. The Ranchi people are said to have come up with a design involving 108 tonnes of steel! The electric motor to operate it has to be correspondingly bigger and more powerful.

Another package which was taken away from the Russians and made an Indian responsibility was instruments. The public sector instruments factory at Kotah (in Rajasthan) which, like Ranchi, is a Russian-aided project, is supposed to make the instruments. But it is said to have demanded that it must get all the designs from Russia!

These developments would suggest that the assumption that a Russian-aided factory in India is as good as the relevent factory in Russia for purposes of ensuring supplies to the Bokaro steel plant does not seem to have been entirely well-founded!

* * *

But what fat salaries and emoluments the Managing Directors of these concerns get in order to missmanage! What imbeciles the planners, the Ministers, and the Secretaries concerned must be! Ed.

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FEMALE POLICE

They wear uniforms but do not carry weapons. They learn the art of self-defence but are accompanied by male colleagues in dangerous situations. They do not direct traffic nor do they chase gangsters ; therefore Hamburg's female security police are not very conspicuous. And yet they are continuously on the job, working on "things that can best be performed by female officers". Thus reads the Service Regulations for the Female Security Police Force—the only one in the entire Federal Republic of Germany. Even though uniformed young ladies, "Politesses", can be found in several German cities helping overworked traffic police, they are untrained helpers.

In the port city of Hamburg with all its temptations and dangers, the Female Security Police Force has proved its worth. Organised in 1945 according to the English system it is independent of the male police force and has its own classification method. It employs 47 police women, 75 is the ultimate goal. Keeping Children and youths from the moral and criminal dangers of the big cities forms the focal point of their work. But the female police also handle the cases of mentally deranged, sick or desperate women and girls, the transport of female prisoners or the questioning of women injured in traffic accidents. The Female Criminal Police Force does not come into action before a criminal offence has been ascertained. Their field is carefully separated from the female Security Police.

The Female Security Police also give traffic instruction in schools. Several of them must explain the Law on the Protection of Youths in public. It is hoped that this prophylactic work will save many a police intervention at a later date. For the most part, the work of the women police concentrates on Hamburg's amusement districts.

Here, the "Youth Protection Corps" is especially active. This is an exemplary Hamburg institution in which both male and female police officers with special training participate. Together – and dressed in civilian clothes, they-patrol parks, stations, bars, restaurants and gambling halls in order to protect children and young people from the dangers of the big city. They continuously check amusement halls to see if the owners follow the Youth Protection Law, that they do not employ girls under 21 as strip-tease girls or hostesses. In addition, the Youth Protection Corps picks up stray children and youths who rove about the city without funds or a roof over their heads.

Thanks to these and other preventive measures, the number of endangered or criminal children and youths remains within bounds and is not – as in many other large cities all over the world – on the rise. Hamburg so far has not become a meeting place for "Gammlers", young people without work or money or interest in eithe.. And the number of dread "Rockers" who have made a name for themselves by their acts of rowdyism and violence, is extremely low; only 0·1 per cent of the more than 250,000 Hamburg youths between 14 and 18 fall into this category.

Sigrid V. Voss.

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Once upon a time there lived on the top of a hill an old man who was very honest. He was also poor.

One day he was sitting in his garden when a green feather from a passing bird fell into his lap. The old man picked up the feather and started looking for the bird. He wanted to return the feather to the bird as he did not want to keep anything which did not belong to him.

It was a little silly of him to do so, but then, you know, he was very honest. If he had kept some of the things that came his way he would not have been so poor!

Day and night he walked in search of the bird. The sky was full of green birds, and naturally the old man could not find the one that had shed the feather. His neighbours soon began to make fun of him.

"The bird had shed its feathers; it surely does not want it any more. What use will the feather be to the bird, Mr. Honesty?" asked one of the neighbours.

"It can use the feather to line its nest, can't it?" replied the old man.

One day the old man was standing under a tree asking a parrot if the feather belonged to it. The parrot was a tame one that had escaped from its cage. "You old fool!" squeaked the parrot. The old man was a little taken aback at this unexpected rudeness.

"Why abuse me, my little bird?" asked the old man.

"You old fool!" squeaked the parrot, because they were the only three words it knew to speak.

As the old man stood there, he heard the ringing of bells, and soon a king arrived mounted on an elephant and accompanied by his courtiers. "Do you know language of the birds, old man?" asked the king.

"No, Your Majesty".

"I heard you talking to that parrot now," said the king.

"I am afraid the parrot and I do not understand each other's language, your Majesty. But I was trying to find out if this green feather belonged to it."

"Why do you want to return the feather?" asked the king.

"It is wrong to keep what does not belong to me, Your Majesty."

'Even a feather?' asked the king.

"Yes, Your Majesty, even a feather," replied the old man.

"You are the very person I was looking for, my dear friend. Most of my servants and courtiers and ministers are dishonest. I was looking for at least one honest man in all my kingdom. I am glad I have found him at last.. From now on you are my grand Vizier."

The old man mounted a horse and rode away with the king to become his minister!

K. P. I.

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Ensconced in the foothills of the Himalayas, Gorakhpur has developed during the last four decades into an outstanding centre of spiritual dissemination in India. It has the honour of being the abode of the "Gita Press" founded by the patriotism, national spirit, cultural inheritance, and sublime devotion to God of late venerable Jayadayal Goyandka.

As the Himalayas send out the two life-giving streams, Ganga and Yamuna which provide material sustenance to the millions of Northern India, so the Gita Press, through its Hindi "Kalyan" and English "Kalyan Kalpataru", is sending out two nectarine streams which seek to save the nation from the rotting influence of sinful materialism, and enable it to find unalloyed happiness through selfless devotion and surrender to God. Both magazines provide rich food for virtuous thought, and help to curb the growing influence of lust and greed which are raging in the "Secular State", and are likely to bring the great old nation to an ignominous end.

And just as the Himalayas, once a year, send floods down the Ganges and Yamuna, the Gita Press brings out two Annuals in Hindi and English which are unique in their kind and reach the highest standards of excellence. While the Annuals of other journals in the land are just some blotches of colour and some vapid articles and meretricious advertisements, the Annuals of the Gita Press are like "Iraavata" and "Uchchaisravas", the sacred elephant and the sacred horse which rose out of the Milky Ocean at the Great Churning.

This year's Annual before us is the "Rama-Vachanaamrutaanka" of Kalyan which is a masterpiece of erudition on the Ramayana, and contains the wisest sayings of the noblest figure of India's past, Rama, who has been worshipped during thousands of years by thousands of crores of men and women as the noblest of men the ablest of warriors, and the quintessence of the virtues, the contemplation of whose deeds and thoughts may alleviate the sufferings of this life, and provide a guide-line to a happier after-life, overcoming destiny and surrendering to Divine Grace. Quotations in Sanskrit are collected from Valmeeki, Ananda, and Adhyatma Ramayanas, from Skanda and Padma Mahapuranas, and from the Sanskrit Dramas based on Rama's life, and provide a rich feast to the Sanskrit-knowing reader. Their translations are given in Hindi, along with selections from Tulsidas, and literary works based on Rama's life in the several Indian languages, and should delight and benefit old and young readers in every Hindu family throughout the land.

The volume would be an ornament to any library, and a rich possession in any home. The Editors, Sri Hanuman Prasad Poddar, Sri C. L. Goswamy, and their learned colleagues deserve grateful thanks for their grand effort, which we hope will continue for many years to come, spreading enlightenment, happiness, and spiritual devotion throughout the length and breadth of the land.

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A superficial man is a mine of blasting faithlessness. HUME.

"A little philosophy inclineth men's minds to atheism, but depth in philosophy turns them round to religion." BACON.

"That man is the worst fool who in his heart says, there is no God." BISMARK.

"Scepticism is slow suicide." EMERSON.

"Atheism is the result of ignorance and pride, and is the plague of the society, and corruption of morals." COLLIER.

"A fool no more sees his own folly than he can see his ears!" THACKERAY.

"None is so thoroughly superstitious as the Godless." HARRIET BEECHER STOWE.

The politicians attaining power and denying God are like he-elephants leading their herds to quicksands. Even Gajendra had faith in God and was saved. But these men with blind minds will be father and mother and God to their benighted herds!

The 20th century seems to specialise in degraded men who seek to degrade mankind!

Poor conceited beasts!

Editor.

MRS. ETHEL KENNEDY

Mrs. Robert Kennedy delivers 10th child

Mrs. Ethel Kennedy 38-year old wife of Senator Robert Kennedy gave birth to her 10th child on Friday. Their other nine children range in age from Kathleen 15 to Mathew Taylor 27 months. They now have seven boys and three girls. Senator Kennedy (41), brother of the late President and a former Atterney-General is one of nine children and his wife has six brotners and sisters. Last year Senator Kennedy became foster father of a nine year old Peruvian boy whose father was killed in a fire. The Senator promised to pay $180 a year towards the support of the boy and to exchange letters with him every month!

Senator Kennedy is 41, his wife Ethel is 38, and they have 10 children; while the Indian administrators beat their breasts about over-population! We congratulate the Kennedys.

Ed.

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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DOGS' 6TH SENSE

Ever had the feeling that your dog knew what you were thinking? He may have brought in the evening paper before you even knew he was there—or done something you wanted before you gave an order. Or have you known of cases where a dog has had some canny instinct that his master was in trouble—although he might have been hundreds of miles away?

A closer look at dogs is making scientists wonder whether man's best friend has a sixth sense that puts him in the same wavelength with his master. Many a dog owner is convinced that his pet possesses telepathic powers. And support for the idea comes from Dr. J. B. Rhine of Duke University, North Carolina, where extrasensory perception has long been a major study.

He says that a dog's ability to make long and unfamiliar journeys may be due to two factors—an exceptionally well tuned ability to receive telepathic thought, and a master with an unusual ability to project his feelings of concern over his pet's absence. Many dog breeders and animal trainers are convinced there is a strong mental link between man and his dog.

The British biologist, Dr. A. C. Hardy, has said that "some form of telepathy" may well be a means by which animals engage in wordless, soundless communication. And Dr. Wolf Kappan of Cologne University tells a remarkable story about a sheepdog owned by some friends of his. For some reason, the dog was very attached to a niece who lived fifty miles away. It would often go to see her and return alone, seldom staying long.

When the little girl was killed in a road accident, the dog disappeared. Not long after, the staff of the cemetery where the child was buried reported a large dog sitting by the little girl's grave. It refused to move. How had the dog found the grave in a place he had never been before? The mystery is truly inexplicable.

Equally puzzling is the way scientists at Duke University have "willed" dogs to eat from one of two bowls which could be reached only after the dogs had threaded their way through a series of obstacles. In eight cases out of ten, the dogs ate from the bowl "willed" by the scientists' concentration. No drugs or tricks were involved, and the same experiment has been used successfully with cats.

How many times have you heard someone claim: "My dog knows I'm on the way home even though I'm several streets away. He goes to the door pawing and sniffing." This is not as far-fetched as some people think. There are several recorded cases at Duke University where the family dog has been aware of the master's homecoming when the rest of the family haven't expected him.

Many animal trainers say that every animal possesses telepathic powers which allow communication between all dumb creatures. They claim the humans with the same power make excellent trainers. So the once-decried travellers' tales of jungle explorers staring lions right in the eye and making them turn tail could have a breath of truth about them. Many dog owners claim to have this rare power when recounting telepathic encounters with their pets; like owners who say: "I only had to think of going out, and he was there with his lead."

So if you think your pet is smart it may be because he's picking up things from

your brain. But this wasn't so in the case of a New York dog who had been taught to count up to 20. This owner's friends were amazed. "Test him", the man invited. They turned to the dog and asked: "What's two and two?" The dog staggered the group by shaking his paw four times. In the presence of other people, the dog would shake his paw the right number of times to such questions as "What is 7 times 3?" with hardly a moment's thought. Since scientists are sceptical when it comes to canine mathematics, the case of the wonder dog aroused quite a lot of attention.

Researchers thought that the owner, himself a mathematician, had used telepathy to work out an amusing series of tricks But, since the animal performed as well when his master was out of the way, the idea was dropped. This left the answer that the dog might have developed some talents of his own from the original teaching. But what is even more intriguing is the 'homing instincts" revealed by some dogs. Just what does bring an animal home over 400 miles from the north of England to Devon? Or in the case of an American retriever, almost 300 miles from Aurora, Illinois, to Lansing, Michigan?

Something beyond the capacities of ordinary physical sense can apparently guide a dog hundreds of miles across country, to the right place where he will find his master and family. So when you say your dog is almost human, you may not be exaggerating. In his uncanny way, he may be brighter than you! B. S.

EDUCTION IN AFRICA

African Governments like to document their march to development with dramatic statistics on education, but the truth is that education often hurts Africa more than it helps, says a report.

African school systems, grafted into Africa from Britain and France, produce too many parrot-like rote learners who refuse to dirty their hands. They are of little use to developing economies that need creative men with initiative and the will to work hard.

Moreover, in some countries, the supply of educated young men exceeds the number of jobs.

Cities like Lagos, capital of Nigeria, have thousands of schooled young men who can't get a white collar job but refuse to take any other.

Despite this, African Governments continue to expand their education systems and spout statistics. Zambia, for example, is now setting aside almost 10 per cent of its 1·2 billion dollar, five-year development plan for education. Sierra Leone is spending more than 18 per cent of its 278 million dollar plan on education. Eithiopia spends 20 per cent of its annual budget on education. Nigeria and Ghana spend almost as much.

African politicians have little choice, the voters demand education for they know it is the only possible way for their sons to rise from the life of a peasant to the life of Mercedes-driving Government worker!

But politics is only part of the story. African leaders believe in education. They have accepted the theory of most foreign advisers, including American, that education —particularly secondary and higher education—is a key to economic development.

S. M.

(To be continued).

The Rationalist

POISON KING

The next time a snake, or scorpion, or any deadly reptile bites you or any of your kin, do not get alarmed. Take it easy, though a bite like this cannot but give you the jitters.

All you have to do is to run up to the nearest telegraph office, just write down the name of the bitten person and the approximate time of the reptile's attack, and address it to "Poison King", Thirupparaithurai, Madras State" and relax. He will do the rest and you will get your patient back alive and kicking, if the information reaches him within 24 hours of the attack.

The moment the telegram reaches him, Mr. M. S. Doraiswamy Iyer (he is the "Poison King" and that is how he has registered his telegraph address), swings into action within seconds, no matter how very far the victim is away from him. He has no drugs to flaunt or injections to prick. All he has is a simple "mantra". He sits in meditation for a while, pronounces the name of the victim and chants the "mantra" within himself, and, lo, the victim stirs to life thousands of miles away.

Balderdash? You are welcome to think so, but there are millions who do not agree with you; Mr. Iyer himself could not care less for your opinion. Letting memories of his 72 ripe years wander well into the past, he recalls he has cured not less than half a lakh cases since his 106 year-old "guru" in Malabar, Krishnan Namboodiri, imparted to him this little miracle "mantra" way back in 1925. And, according to him, there has not been a single case where he has failed.

This would have been easily interpreted as an idle boast and a bait for publicity if this "sarpa vaidya" was a mercenary. But the fact is that he is not. He does not touch a single paisa for what he does to resurrect bitten people from a tryst with death and is justly proud of this fact. Publicity he wants, yes, but only to let people know they have the hidden power of a miracle man to lean back upon in times of distress.

Mr. Iyer describes himself as a "well-to-do man" and also says, with some pride, of course, that he has sacrificed quite a lot of money to help those in agony; The nearly one crore "japams," he has made so far, for instance. These cost him a lot of money apart from bringing him very close to the un-enviable position of challenging God Himself, since, according to him, nobody has been able to achieve this feat as yet.

But this former station master, who lives a life of retirement in his hometown in his own bungalow says he could well afford to risk all this money. He has the supreme satisfaction of doing his bit for his fellow beings.

Curing snakebite is not Mr. Iyer's only penchant. He claims that he can cure "incurable" diseases like fits, histeria, insanity and cancer, too, all by 'poojas'. An "upasaka" of Karthikeya, Rama and Hanuman, he can also bring the rains to a parched world and predict the future with deadly precision (an old Congressman who is now disenchanted with that discredited party, he says he had told the party bosses clearly that Madras would prove the party's Waterloo). He claims intimacy with many a top political leader in the country and gave newsmen on Tuesday a brief resume of the many appointments they have fixed up with him in the next few days. The reason? "I really do not know, but all I know is that they want me to do something," he smiled

(To be continued.)

DISABLED STUDENTS

Among the many measures to rehabilitate disabled persons is now the possibility of being able to attend university classes. During the last summer semester, the first group of severely disabled students entered the Philips University in Marburg. Professor Dr. Gerhard Exner of the Marburg University Hospital called the experiences gained during this experiment as extremely positive. All students reached the semester's goal. During the present winter semester, the group of disabled students was considerably large.

As soon as the injured or disabled persons are released from constant medical care, they can enter a number of professions even though they are bound to the wheel-chair. But they were hitherto denied university training. This is due at most universities to three factors:

1. Lack of suitable living quarters and personal care.
2. Lack of working places in lecture halls and institutes suited to the wheel-chair student.
3. Transportation between living quarters and university is extremely difficult.

Several of these problems have now been solved at the Marburg University without even requiring great sums of money. All universities could include these arrangements for disabled students in their building plans. They would not require much in additional expenses and would certainly mean much to many young people: help in making their hard fate a bit easier to carry.

A student dormitory was built in Marburg a few years ago. The building has a ramp leading from the street; living quarters and social rooms can also be reached by wheel-chair. The lecture rooms built in recent years, the Auditorium Maximum and the Mensa (student dining hall) have flat ramps or lifts.

A group of volunteer student helpers has taken over the personal care of the disabled students in Marburg. They help their fellow students to get dressed and washed, help them shop for necessary supplies and whatever else facilitates life in the student community. They also take care of transporting the disabled to and from the dormitory and the university and also take them to cultural events. Marburg University is now planning to build a special dormitory for these students which will include all facilities needed from both material and personal standpoint. And as the voluntary help service was so successful, Marburg now seems to be on its way to becoming a study centre for disabled persons. For this reason, full-time helpers have become a necessity.

Only the arts and sciences can be studied at the Philips University, however. But in the near future, a new technological college in the Federal Republic of Germany will also offer disabled students the chance of studying engineering sciences.

Ito Ulrich.

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GOMATAGIRI

Gomatagiri, popularly known as Shravanagutta, is a small granite outcrop about 100 feet in height, situated about 55 miles from Mysore city to the north of the Mysore-Hunsur trunk road. There is a small shrine above this hillock inside which stands a beautiful image of Gomateswara 16 feet high, hewn out of a single mass of granite.

Though historical evidence about Gomatagiri is not clear, judging from the workmanship of the image, it is believed that it might have been hewn in the 10th century A.D, when a town called Gomatapura flourished around the hillock and included the present villages of Jinahalli and Bilikere. Some archaeologists maintain that this image was installed in the 15th century by a descendant of Chamundaraya of Shravanabelagola.

The image of Gomateswara is exposed to the sky, but is in a good state of preservation. It stands upright, nude. slightly darkened by the monsoon of the centuries, with arms hanging straight down the sides touching the hoods of serpents rising from the ground. The curls of the head have been worked out very carefully, and the face has an individuality, marked by a dignified expression caused by the gentle eyes and aquiline nose somewhat pointed at the tip.

Gomatagiri was in obscurity till the middle of the 20th century, and the entire place had been completely neglected. Wild growth had covered up the image. The shrine at the top was almost inaccessible due to a big fissure in the rock caused by lightning Some adventurous devotees used to scale the hillock with great effort over the creepers and bushes. The local villagers relate that the late Maharaja Sri Krishnaraja Wadeyar of Mysore climbed up this hillock to see the image of Gomateswara on two occasions.

Recently, the Archaeological Department made a study of the image and declared it a protected monument. A group of Jain devotees of Mysore started renovation. The wild vegetation was cleared, the fissure was filled up, and the temple was repaired. A flight of steps was cut in the rock from the bottom to the top of the hillock. A motorable approach road was made to the botton of the hillock. A Committee also formed to celebrate 'mastakabhisheka' every year during September.

Situated very close to Mysore city, Gomatagiri is now gaining in importance, and is attracting a number of Jain devotees and other visitors all the year round.

A. V. S.

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As the Himalayas send out the two life-giving streams, Ganga and Yamuna which provide material sustenance to the millions of Northern India, so the Gita Press, through its Hindi "Kalyan" and English "Kalyan Kalpataru", is sending out two nectarine streams which seek to save the nation from the rotting influence of sinful materialism, and enable it to find unalloyed happiness through selfless devotion and surrender to God. Both magazines provide rich food for virtuous thought, and help to curb the growing influence of lust and greed which are raging in the "Secular State", and are likely to bring the great old nation to an ignominious end.

And just as the Himalayas, once a year, send floods down the Ganges and Yamuna, the Gita Press brings out two Annuals in Hindi and English which are unique in their kind and reach the highest standards of excellence. While the Annuals of other journals in the land are just some blotches of colour and some vapid articles and meretricious advertisements, the Annuals of the Gita Press are like "Iraavata" and "Uchchaisravas", the sacred elephant and the sacred horse which rose out of the Milky Ocean at the Great Churning.

This year's Annual before us is the "Rama-Vachanaamrutaanka" of Kalyan which is a masterpiece of erudition on the Ramayana, and contains the wisest sayings of the noblest figure of India's past, Rama, who has been worshipped during thousands of years by thousands of crores of men and women as the noblest of men the ablest of warriors, and the quintessence of the virtues, the contemplation of whose deeds and thoughts may alleviate the sufferings of this life, and provide a guide-line to a happier after-life, overcoming destiny and surrendering to Divine Grace. Quotations in Sanskrit are collected from Valmeeki, Ananda, and Adhyatma Ramayanas, from Skanda and Padma Mahapuranas, and from the Sanskrit Dramas based on Rama's life, and provide a rich feast to the Sanskrit-knowing reader. Their translations are given in Hindi, along with selections from Tulsidas, and literary works based on Rama's life in the several Indian languages, and should delight and benefit old and young readers in every Hindu family throughout the land.

The volume would be an ornament to any library, and a rich possession in any home. The Editors, Sri Hanuman Prasad Poddar, Sri C. L. Goswamy, and their learned colleagues deserve grateful thanks for their grand effort, which we hope will continue for many years to come, spreading enlightenment, happiness, and spiritual devotion throughout the length and breadth of the land.

G. R. Josyer,
Editor.

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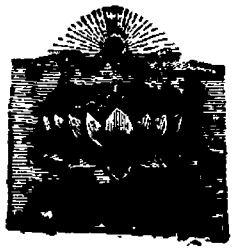

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EDITED BY—G. R. JOSYER, M.E., F.R.E.S. M.R.A.S.

RS. 15—00

POISON KING

(Continued from last issue)

Everybody remembers the great water famine of Bombay last year, when the giant city was even about to be evacuated. Some stray items in a few newspapers spoke of a miracle man performing "poojas" to bring about a cloudburst in that thirsty metropolis. He was none other than Mr. Iyer, who, spurning Congress President Kamaraj's offer of a ministership to anybody who performed the miracle, achieved it without expecting any return whatever!

"I can bring the rains anywhere. In fact, even the DMK Government in Madras, has approached me to do 'poojas' to fill up the Mettur Dam, which is fast drying up. I can challenge anybody that the rains shall come within six days of my starting the 'poojas', claimed Mr. Iyer.

Will he repeat the miracle in Bihar? "I shall do it anywhere they want in the world," was Mr. Iyer's supremely confident reply. Only, somebody had to approach him and at least meet expenses of the "poojas".

A "Varuna japa," he estimated, would cost about Rs. 5000. Sixteen priests, all dripping cold, have to perform the intricate "pooja" six hours a day for 16 days and would be beaten down at the end of it all.

A widely-travelled man, Mr. Iyer does not believe in deserting his stomach. He is even gourmet and has a rich taste for good food. This perhaps explains why he is so sturdy and alert in spite of his advanced age.

Snakes are Mr. Iyer's bete noir and he does not believe even in touching them. But not so his seven-year-old grandson, who can literally catch any kind of snake on earth by the tail. But the youngster does not believe in killing the reptiles. He spares them like a sport. After all, his grandpa is there to prevent their mischiefs!

The fact that Mr. Iyer goes out on tour every now and then does not deny victims the services of his divine power. He has taught the "mantra" to his own son, who is always available in Thirupparaithurai to receive telegrams and trunk calls. Mr. Iyer estimates they get round about 800 distress calls every year! And that is a big number.

A remarkable man in his own way. Mr. Iyer is available till Monday at the Modern Hindu Hotel, Bangalore for consultation. But a tip might be useful: it is only the miracle cure for snakebite that is free. There is a separate Tariff for the cure of other diseases, but here again, it is only the "haves" who have to pay, and not the "have-nots" for whom Mr. Iyer has an eternal soft corner." X

LATEST CURE

Gramophone records of falling bombs diving planes, sirens, and machine-gun fire are latest cure for shell-shock.

Men "treated" with the records have recovered from serious nervous symptoms in less than a week.

The first patients were men from Dunkirk and blitzed areas in Britain (says the 'Sunday Express'). Doctors realized they would never recover in the quiet atmosphere of a hospital, and decided to try "sound inoculations" with real air-raid noises.

A small siren and tinstand sticks were first used, and then records of a genuine blitz, repeated from three to seven times at each treatment.

At first patients showed signs of distress and hysteria, but after a time they were able to listen to a complete air raid without any quickening of the pulse.

EDUCATION IN AFRICA

(*Continued from last issue.*)

A growing number of economists are now finding flaws in that theory! to understand why you have to envision the life of a typical African child in an African school.

The ragged, frightened kid comes from 40 miles away to live in town with relatives and to squeeze into a teeming classroom of 70 other ragged, frightened kids. His teacher is overbearing and ignorant, with no more than six or perhaps eight years of schooling himself.

The school mimics a European system, for it was set up by the colonial powers to make little Black Englishmen or little Black Frenchmen out of little Africans!

The textbooks were written for England or France, not Africa. There is an old book, still in use in Africa, that asks each child to learn the old ditty: "Eenie, Meenie, Minie, Moe," the African child reads, "Catch a nigger by the toe."

The subject matter has no relation to Africa. In primary school, the African child reads stories of an English country town or a French grocery store. Deep in the African rainforest, he reads about a battleship or a submarine or, just as strange, a motorboat. And he reads about it in a language that is new and difficult to him.

To conquer all these terrifying facts, the child scribbles them into a notebook and memorises them. This memorisation gives him security. It also works.

Memorisation enables him to pass the final primary school examination that determines whether he goes on to secondary school. Nothing else counts.

No matter how creative, energetic insightful or alert in class, he will lose all chance for further education if he fails that exam.

Secondary education is more of the same. He may study English Tudor history instead of French grocery tales, and he may study Latin instead of Eenie, Menie, Minie, Moe. But in the main, it's all irrelevant to Africa. And it's all learned by rote.

Furthermore, secondary schools usually reinforce the old colonial idea than an educated man is entitled to power and privilege. The young Africans' teachers are usually white expatriates with ample allowances and comfortable houses. In fact, almost every white man he knows is either a teacher or a powerful, white-collar administrator who never dirties his hands.

By the time the young African graduates into a white-collar Civil Service job, he is a drudge who has memorised all the regulations but can solve a problem only if it fits into them. He is terrified of tackling anything new. And he is a member of the elite, estranged uneasily from the peasants who produced him.

There are, of course, some young men who retain their creativity and thoughtfulness despite the system. But most end up like our elitist drudge.

Most studies show that higher developed countries have highly schooled populations. These studies have been used by most officials in Africa to justify their heavy expenditures on secondary education.

But the studies don't say which came first —The development or the education. Close examination shows that in most cases development came first. That's certainly true in the United States.

The United States developed in the nineteenth century on the strength of general primary schooling and a good apprenticeship system. Few people enjoyed a secondary or college education, and these few were the elite who felt commerce and industry were beneath them!

(*Continued on page 6.*)

The Rationalist

20 YEARS AGO.

President Radhakrishnan, who is vacating the Presidentship in obvious "disgust", made a full-throated speech at midnight of 14th August 1947 heralding the new Republic. Following is the text of it:

Dr. S. Radhakrishnan, supporting the resolution, said, "It is not necessary for me to speak at any great length on this resolution so impressively moved by Pandit Jawaharlal Nehru and seconded by Chaudhuri Khaliquzzaman. History and legend will grow around this day. It marks a milestone in our democracy's march. A significant date it is in the drama of the Indian people who are trying to rebuild and transform themselves. After a long night of watching and vigilance, a night, full of fateful portents and silent prayers for the dawn of freedom, during which our sentinels kept watch, at last the dawn is breaking and we greet it with utmost enthusiasm.

"When we are passing from the state of serfdom, a state of slavery and subjection, to freedom, it is an occasion which is as happy as it is unique in that it is being effected in such an orderly and dignified way. Mr. Attlee spoke with visible pride in the House of Commons when he said that this is the first great instance of a strong imperialist power transferring its authority to the subject people whom it ruled with force and firmness for nearly two centuries. He went for a parallel to the British withdrawal from South Africa. But all these are nothing in scale comparable with the British withdrawal from this country. When we see what the Dutch are seeing in Indonesia, when we see how the French are clinging to their possessions, we cannot but admire the political sagacity and courage of the British people. (Cheers). We on our side have also added a chapter to the history of the world. Look at the way in which a subject people in history won their freedom, how men had acquired power, Washington, Napoleon, Cromwell, Hitler and Mussolini. Look at the methods of blood and steel, terrorism and assassination, bloodshed and anarchy, by which these so-called great of the world acquired power. Here in this land under the leadership of one who will go down in History as perhaps the greatest man of our age (Cheers) have opposed with patience, fury and bureaucratic tyranny and with what result, that the transition is being effected with the least bitterness, with utterly no kind of hatred. The very fact that we are appointing Lord Mountbatten as the Governor-General of India, shows the spirit of understanding and friendliness in which this whole transition is being effected. (Cheers).

You, Mr. President, referred to the sadness in our hearts, to the sorrow which also clouds our rejoicings. May I say that we are in an essential sense responsible for it also, though not entirely. From 1600 Englishmen have come to this country—priests and nuns, merchants and adventurers, diplomats and statesmen, missionaries and idealists. The great among them wished to modernise this country. They wished to raise her intellectual and moral standards. They wished to regenerate the whole people. But the small among them worked with sinister objectives. They are those who came here, who bought and sold, marched and fought, who exploited and

profited. There were also those tried to raise the country's political status. Those who worked against this country have had also their chances. Now while India is obtaining freedom, she is doing it in a manner in which in the hearts of people there is no abundant joy, no radiant smile in the face of men and women.

It is true that some people who are responsible for the administration of the country upset the purposes and tried to accentuate communal consciousness and bring about the present results which is the logical outcome thereof. But I would not blame them. Were we not ready victims, so to say, of any kind of attitude adopted by them? Should we not correct our national faults and character, our domestic tyranny, our intolerance which has assumed different forms in the body politic, our narrow-mindedness and spiritual degradation? Are we not the victims of these very faults which are responsible for placing us into the hands of those who are not our friends? Therefore, I should like to take this opportunity to tell us that it is an attitude of heart-searching. We have gained but we have not gained in the manner in which we wished to gain. If we have not done so, the responsibility is ours. When this pledge says that we have to serve our country we have to serve our country by removing these fundamental things which vitiate the body politic.

So far as divided India is concerned, my attitude is; Avoid words of anger. They lead you nowhere. Avoid passion. Passion and wisdom never go together. The body politic may be divided but the body historic is continuous. Political division and physical partition are merely external, but the psychological divisions are deeper. Cultural cleavages are the more dangerous and what we should do is to preserve those cultural ties, those spiritual bonds which have knit this people together into one organic whole. The discovery of points of view common to both, communications, defence, foreign policy, these are things which, in the daily run of business, are bound to grow up. It is by developing this idea that we can once again regain the lost unity of this country. That is the only way.

"To-day our opportunities are great," Dr. Radhakrishnan continued. "But let me warn you that when power outstrips ability, a great calamity will overtake us. The opportunity is there. How are you going to utilise this opportunity? From midnight to-day, we cannot throw the blame on the Britisher; we have to assume responsibility on ourselves. We must destroy corruption, profiteering and black-marketing which has spoiled the good name of this country. These things will have to be destroyed if we want to make any headway. (Cheers,) Pandit Nehru referred to the great contribution which this country will make to the promotion of world peace and welfare of mankind. This chakra of Asoka the Asoka wheel, which is there, embodies that great idea. Asoka is the greatest of our monarchs. Look at the words which H. G. Wells has used; Highnesses, magnificences, Excellencies and Serenities crowd history. But among them all, there is only one figure which stands unique, shining like a luminary—Asoka the greatest of all Monarchs. He cut it into the rock that if there are differences, the way in which we have to solve them is through concord. 'Samavaya Eva Sadhuhu'. This is the only way by which we can get rid of differences. There is no other method which is open to you".

Dr. Radhakrishnan continued: "We are lucky in having as our leader one who is a world citizen, who is essentially a humanist,

who bears buoyant optimism, a robust good sense in spite of the perversities of things and hostility of human affairs. You see the way in which his department interfered actively and in an admirable manner in the Indonesian dispute. That shows that if India gets freedom that freedom will be used not merely for the welfare of India, but it will be used for "Visvakalyan," will be used for world peace and welfare of mankind. Our pledge also says that this ancient land attain her rightful and honoured place. We take pride in the antiquity of our land. This and which has seen nearly four or five millennia of history has passed through many vicissitudes and at this moment, she stands, still resplendent to strive on for the same great ideal. Civilisation is not something external, solid, mechanical. It is the dream in the peoples' heart, the aspiration of the people, an imaginative interpretation of human life and a perception into the mystery of human existence. That is what civilisation actually stands for. If we bear in mind this great ideal which has been transmitted to us from of old, if we humbly place ourselves before God and pledge ourselves to the supreme task which is to guide and conduct us in a manner worthy of the great quest of India, have no doubt that the future of the land will be as great as its once glorious past.

"It is with very great pleasure that I support this resolution which asks us, as representatives of the people of India, to dedicate ourselves in all humility-humility, thereby meaning we are utterly insignificant and our efforts by themselves cannot carry us on the long distance. We are merely making ourselves dependent on that other Power which makes for righteousness. The word 'humility' means that we are humble before the supreme Unfolding Purpose which we are called upon to serve. Let us take the pledge as soon as the clock strikes twelve". (Cheers.)

As the midnight hour chimed, cries of 'Mahatma Gandhiki-jai' and 'Bharat-mata-ki-jai' filled the air, The house then stood in solemn silence for two minutes for those martyrs who had fallen in the struggle for freedom.

Thereafter on a motion by the President, the members present took the oath of service to the country.

How well the oath has been kept during 20 years we know! Ed.

(*Continued from page 3.*)

Further statistics show that several African countries have as high a number of graduates today as some European countries did a generation ago Yet Africa, is far behind the economic level of Europe in the late 1940s.

The picture in African education is not all gloomy. Attempts have been made recently to make the school systems more relevant to life in Africa. Some ministries of education for example, have substituted Nigerian novels for "The Vicar of Wakefield" or "Silas Marner" on the required English reading lists. Others have introduced course on African history, and there have been some feeble attempts to introduce vocational and agricultural courses into curriculam.

But all these reforms are superficial. Africa is still unable to make any revolutionary change in its educational system. The reason is psychological. Africans have moved through European curriculums and passed examinations originally written for European students. Their certificates have entitled them to compete in Paris and London universities on equal terms with their former colonial masters. This is a tremendous boost to the African ego, and Africa is not ready to give up that kind of boost at this stage of its development.

A weak continent, Africa sometimes wants and needs self-confidence above anything else, even more than meaningful schools.

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RS. 15—00

BASIC ENGLISH

How many words of English need you know? A few years ago a Cambridge linguistic expert, Mr. C. K. Ogden, published a list of 850 English words and declared that they were sufficient to express everything we normally want to say. It was a bold claim, for there are half a million words in the English dictionary, and the educated Englishman is supposed to use between 25,000 and 40,000.

To-day, it looks as if "Basic English" will become the universal language that mankind has dreamed of for centuries.

Scholars are now at work on a translation of the Bible into Basic English—making use of 150 additional words—and the New Testament has just been published.

"Basic English is the latest of scores of attempts to provide the world with a universal language and so end the curse of the Tower of Babel.

Sixty years ago a language called Volapuk attracted a lot of attention. It was invented by an Austrian priest, the Rev. F. Schleyer, and between 1880 and 1890 three international congresses were held.

Schleyer claimed that he had based about 40 per cent of Volapuk on English, but his distortions were so weird that even Englishmen would have had difficulty recognizing what he had borrowed.

At the height of its popularity Volapuk had a million adherants. After it had fallen from favour the central Volapuk Academy carried on researches under the direction of Dr. W. Roseoburger and in 1816 it produced a greatly improved language called Idiom Neutral.

The best-known Universal language in use to-day is Esperanto, which was founded in 1887 by Dr. L. I. Zamenhof. Up to the outbreak of war it was making steady progress. The League of Nations recommended that it should be taught in all schools, the International Telegraphic Union officially recognised it as a "clear language", the International Union of Radiophony approved of Esperanto broadcasts. Some 4,000 Esperanto books have been published, including a complete translation of the Bible.

Esperantists say that the grammar can be learned in half an hour. There are no exceptions to the rules and the spelling is phonetic.

Twenty years after the introduction of Esperanto two students, Couturat and de Beaufort, produced a language derived from it which they named Simplified Esperanto. In deference to protests from Esperantists the variant was named Ido, an Esperanto word meaning "off-spring." Ido is said to be more scientific and natural than its parent.

Most of the early schemes for a universal language broke down because the inventors did not realize that a language which is wholly artificial puts a great strain on the memory. No one dreams now of reviving Solresol, a language based on the seven notes of the scale. It had a certain vogue about 125 years ago, but it was little more than a code, like its nineteenth century successors. Lingualumina, Blaia Zimondal, Caleaban, and Zahlen-sprache.

Of the universal languages not based on a living tongue only one—Ro, invented by the Rev. P. Foster in 1904—is much heard of to-day. There is a Ro translation of the first chapter of St. John.

Modern scholars are agreed that a universal language must borrow from a real language if it is to have any hope of success, one that has had considerable vogue is Interlingua based on classical Latin.

The Italian inventor, Professor G. Peano, chose a novel way of introducing it to the

world. He began an address in Ciceronian Latin and as he went along he got rid of the peculiarities which make the grammar such a nightmare to schoolboys. He ended up in Interlingua, which has no grammar at all!

In the Middle Ages Latin served as the medium through which educated men of different nationalities communicated with each other. At the time of the Crusades all trading up and down the shores of the Mediterranean was done in Italian which gave birth to the broken-down form known as "lingua franca" and still in use to-day. The Eastern equivalent of "lingua franca" is "pidgin English," pidgin being the Chinese word for "business."

More truly universal than any of the languages so called is the sign-system invented by Bertrand Davis. Instead of words signs made with hands and arms are used to convey meanings, and it is claimed that a "speaker" who knows 700 of these signs can express himself adequately on any given subject. A hundred signs can be learned in an hour; it takes only a day to master the whole system.

The sign language is based on gestures that explain themselves. When the speaker says "I" or "me" he points to himself: when he wants to convey the idea of happiness he places his hand on his heart.

Sir Richard Paget, the scientist, once demonstrated the merits of the Davis system by using it to address an international congress of phonetic experts. He "talked" for five minutes, and was perfectly understood.

WORDS

Recently a man obtained substantial damages in court because he was called a Quisling. The judge decided that the name had a defamatory meaning and was libellous.

Boycott is another name now used in everyday conversation. It is derived from a Captain Boycott, employed as an agent by an absentee Irish landlord. Boycott was so oppressive in his dealings with tenants that they refused have anything to do with him—thus the present day meaning of the word.

Lynch, a popular term for rough justice administered by a self-appointed tribunal, is traced to Charles Lynch, an eighteenth-century farmer of Virginia U.S.A. who appointed himself a hanging judge.

A TIP TO E. M. S,

A Seventy-nine-year-old man his eyes filled with tears, raised his champagne glass to nine empty chairs at the last meeting of the No. 10 Club in Frankfort, Indiana. John Thatcher, last surviving member of this strange club, was keeping a pact made eighty-two years ago. In 1885 Thatcher and nine young friends had a dinner to which one of them brought forty-eight bottles of champagne. They drank all but one bottle! The young men pledged they would meet year after year and that the last to survive should drink this remaining bottle.

The years passed. The number at this annual dinner grew gradually fewer until Thatcher sat alone at the head of a table of empty chairs.

He ate a hearty dinner. Then he opened the forty-eighth bottle and drank to nine ghosts!

* * *

We suggest that E.M.S. and his Cabinet inaugurate the "Beer-Cellar" regime with something like that. Ed.

The Rationalist

HANDWRITING AND TALENT

To ensure that Army recruits shall not become square pegs in round holes, all sorts of intelligence tests, including speed in fitting together jig-saw puzzles, are being tried. The tests are proving of value, too, in making out men for promotions.

Dr. Michael Fordham, the psychiatrist of the London Child Guidance and Nottingham Child Guidance Clinics, suggests an additional test—the analysis of handwriting.

It is well known, he says, that the German War Office have used this method for the last ten or fifteen years, and in selecting officers and men for specially responsible tasks it seems to have worked out very satisfactorily.

Hitler's air pilot was selected with the help of an examination of his handwriting.

In this country some child guidance clinics and business firms have adopted the same test.

"I have myself had good result from graphological reports on patients." Dr. Fordham writes in the 'British Medical Journal,' "not only with regard to their psychological problems, but also as regards their vocational suitability.

"I have come to use graphological reports much in the same way as a physician will use laboratory or x-ray reports. It is often possible for a graphologist to see at once an aspect of the personality which can otherwise be grasped only after long investigation.

"The task of interviewing officers could be shortened and lightened by the analysis of handwriting, which can acertain essential personality qualities that cannot be discovered by interview." Y.

219 IN FAMILY

Mrs. Elsie la France who has died of the age of 93, leaves 219 descendants. She had 7 sons, 9 daughters, 98 grand children, 108 great-grandchildren and one great-great-grandchild!

France is not cursed with a Dr. Chandrashekhar. Ed.

* * *

26-YEAR COURT CASE: A New York court has just finished the hearing of a bankruptcy case that began in 1915!

* * *

2d. ON THE BOTTLE: An Essex doctor has sent the life-boat Institution 30s. which he collected by charging patients 2d. when they did not bring their own bottles.

* * *

CEMETERY MUSIC: An employee of the cemetery at Pearsall, Texas, has perfected a gravestone with a loudspeaker to allow relatives to play records of the dead person's voice when they visit the grave!

\+ \+ \+

CHIMNEY-STACK LANDING: A stunt parachutist at Sydney leapt from his plane at 3,000ft. The parachute opened and he drifted down. But, a black, smoke-belching mouth opened under his feet and he landed in a 300ft. chimney. The parachute caught round the rim and held him fast in the stack, but steeplejacks managed to rescue him.

* * *

RUG ACCIDENTS are said to kill 17 times more people in the home than electricity does.

SRI RAMANUJA

whose 950th Birthday falls on the 13th instant.
Born A.D. 1017; Died A.D. 1137:

"पुण्याम्भोजविकासाय पापध्वान्तक्षयाय च ।
श्रीमानाविरभूद्भूमौ रामानुजदिवाकरः ॥"

"ಪುಣ್ಯಾಂಭೋಜವಿಕಾಸಾಯ ಪಾಪಧ್ವಾನ್ತ ಕ್ಷಯಾಯಚ ।
ಶ್ರೀಮಾನಾವಿರಭೂದ್ಭೂವೌ ರಾಮಾನುಜದಿವಾಕರಃ ॥"

"Sri Ramanuja came on Earth, like the Sun, to make the lotus of virtue bloom, and the darkness of sin disappear."

Max Muller wrote, "We ought, therefore, to look on Ramanuja as a perfect equal of Shankara, so far as his right of interpreting Badarayana's Sutras according to his opinion is concerned It is the same here as everywhere in Hindu philosophy. The individual philosopher is but the mouth-piece of tradition, and that tradition goes back, further and further, the more we try to fix it chronologically. While Shankara's system is Advaita, i.e., absolute Monism,

THE IMAGE OF RAMANUJA AT MELKOTE

that of Ramanuja has been called "Vishishta-Advaita," the doctrine of Unity with Attributes, or Monism with a difference i.e., inclusive of the material world."

Annie Besant wrote, " Here a Great Sage has helped us,—one of the Great Ancient Indian writers who have devoted themselves to the teaching of the Higher Spiritual Truths, the sage Ramanuja. He has dealt with the preliminary stages by which man develops devotion, by which he may gradually prepare himself to be a receptacle of real Love.

Romesh Chandra Dutt wrote, " Ramanuja was the first of this glorious band of modern Hindu reformers. He lived in Southern India in the eleventh century; he proclaimed the unity of God under the name of Vishnu, and he preached the love of God as the way to salvation. Sectarian opposition compelled him to fly from his own country; and in Mysore he converted the king and the people to his own faith, and established seven hundred monasteries dedicated to the faith of Vishnu."

Swamy Vivekananda wrote " Shankara with his great intellect had not, I am afraid, as great a heart; Ramanuja's heart was greater. He felt for the down-trodden, he sympathised with them. He took up the ceremonies, the accretions that had gathered, made them pure so far as could be, and instituted new ceremonies, new methods of worship for the people, who absolutely required these. At the same time he opened the door to the highest spiritual worship from the Brahmin to the Pariah."

STRIKE FOR LESS PAY

Raymond Gram Swing, the American commentator, told us recently that the amount of time lost by strikes in the United States last year was less than that lost by accidents. Those few strikes were, of course, caused by demands for higher wages.

America introduced to the world the sit-down strike, and India the lie-on-the-road strike. But it was Britain which showed the world that its workers could strike for less pay!

This was when, towards the end of the last century, Leicester woollen operatives asked for a reduction of 7½ per cent, their reason being that the lower wage would bring a correspondingly lower price for their products and thereby create increased trade. This in turn would stop the rot of unemployment in their industry.

Durham and Northumberland coal miners once struck because the employers refused their demands that they should not be compelled to earn more than three shillings a day. Presumably, they didn't want overtime in those days!

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS, F.R.E.S. M.R.A.S.;

FOUNDER

International Academy of Sanskrit Research.

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ವಿ॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮ॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

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"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
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A Weekly

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RS. 15—00

A PEEP INTO THE INSECT WORLD

We talk about totalitarian states as if they were something new to this world, but totalitarianism has existed in the insect world through the ages. The insects go about their jobs in a methodical manner, always putting the State first, for in no insect community does the individual seem to matter.

Bees, ants, and other insects, though intelligent to an astonishing degree, are not allowed to think for themselves. They are regimented, and do not exist in a haphazard manner, running here, flitting there, hovering about and enjoying themselves. A study of their hives and nests proves their efficiency to be positively alarming.

Every bee slaves for the community, and the individual who goes against the set rules is soon liquidated.

Take the case of drones who live on the fat of the hive, bask in the sun, flap their wings all day, and grow prosperous on the efforts of the worker. The job of the indolent drone is to fertilize the queen and this only once in his lazy lifetime. But as soon as his function is performed, the workers turn on him with righteous fury and he is "purged out of existence!"

And all the time the "Gestapo" urges the slave bees to greater efforts.

The avarage bee makes 20,000 journeys to gather one pound of nectar, but this loses half its bulk in the process of conversion into honey. To collect the hundredweight of honey a good hive yields no fewer than 4,400,000 journeys must be made by the community!

Every summer the bee colony is seized, in true totalitarian fashion, with a desire for greater living space, and a queen, with her satellite, sets out for a new home.

Ants, too, are totalitarian in outlook but they are more inventive than bees and take considerable pains over their comfort. They invented central heating thousands of years before man thought of the idea. The ant method is to gather leaves, decaying matter, and wood dust, and pack this in the middle of the ant hill. The mass ferments and throws out a stream of heat, which radiates through galleries and along corridors.

Incidentally, some ants dislike being watched, and if the hill is cut in half and covered with glass, they would soon smear a thick, opaque substance over it to ensure privacy.

If you watch an ant-hill closely you will observe sentries posted at each entrance, and in time of danger reconnaissance parties sally forth and ranks draw up for battle. In peacetime you can see them milking their "cows," the green aphis fly, and burying their dead. In their centrally-heated chambers they grow "mushrooms," a tiny form of fungi. And if you do not believe they keep "dogs," watch the microscopic mites which live in ant hills and see the ants pat them on the head as they go by!

Bees and ants both work for man. While bees produce honey, ants help to make roads. In Portuguese Guinea white ants chew the earth to such hardness that it is converted into a cement which engineers mix and spread on their highways, making a surface with the resilience and toughness of concrete!

MONEY'S VALUE

I used to think that money represented a definite standard of value. I used to believe it was the currency of vital energy; that one acquired and accumulated it, as electricity is charged into and stored in a Leyden jar. That when you spent it, you let out that energy, just as electricity is released, to serve the various purposes and needs and conveniences of existence. That like electricity it circulated through an unlimited area, never being wasted, from one end of the earth to the other. I was an idealist in those days, says a writer.

I am an idealist still—but with experience. I have shifted my points of view. The war informed me that money can be blown into the air, millions and millions of it. A million a day. It can disappear as though it had never existed! I came to the abrupt and unforeseen conclusion then that money was counterfeit! Forged! That it had no real value. And ever since I have been convinced that I must readjust my ideas as to what it really means to me.

About fifteen years ago I bought a picture of a Madonna and Babe in a little shop. The dealer wanted fifty pounds. I hadn't fifty pounds, but the beauty of that picture made me want it. I offered to pay him a pound a week for a year. Never did I think he would accept it, but he did.

The picture was mine. With a conviction that it was worth more than fifty pounds, I would not try to ascertain the real value of it. If once it is valued, I thought, I shall begin to think of it in terms of pounds, shillings and pence. I preferred it on my wall as it was.

And then, last year, after it had companioned me with its beauty for fifteen years, I moved into a new house, and I was advised to have my furniture and things insured. "I shall want a special price on this picture." I told the insurance people. And they replied that if I did, I must have it valued. So I showed it to a friend of mine who collected early Italian pictures, and he advised me to take it to a man who was a connoisseur of the work of art of that period. "Do you want to sell it?" he asked me, as we took it to the art expert's house, "I'd sell it," said I, airily, "for a thonsand pounds!" He gave me thousand pounds!

That thousand pounds I invested in the production of a play. The play failed, and within a few weeks my thousand pounds had passed away and my wall was bare! "This comes," I told myself, "of thinking of the things of lasting value in terms of money, that has no value at all."

I have just come this moment from seeing the Italian pictures at Burlington House. Amongst the Lorenzettis and the Monacos, my picture might well have been there. And I thought of all the advertisement that has been given to the exhibition, the most repeated of all which has been that this collection is worth eight million pounds! I can assure you it is not worth a penny to you, if you think of it like that!

Big money and easy money, these are the two evils of our modern civilisation. A set of coloured prints, known as "The Cries of London," published perhaps a hundred, perhaps more, years ago, represents girls selling lavender, selling vegetables, selling fruit and fish, the necessaries of a pleasant and healthy existence.

One of the street cries of to-day might well be that of the man who sells a five-pound-note for six pence! That is the kind of purchase we are all trying to make,

(Continued on page 5.)

The Rationalist

A SELF-MADE ENGINEER

"The remarkable thing about our network of canals is that all the chief planning and construction was done nearly 200 years ago by an entirely self-taught engineer," says an Englishman.

There was no canal in England before the Duke of Bridgewater, whose estate at Worsley, near Manchester, included rich coal mines, decided in 1759 to employ James Brindley to build a navigation canal from Worsley to Manchester.

It would have been a big job, even to-day, but at that time it depended for success on the engineer's skill and ingenuity in meeting difficulties and inventing devices. Nobody seemed to know anything about such work, although the Duke, who had travelled in Europe, had observed Continental canals and made up his mind to experiment. He heard of Brindley who had been making a reputation as a millwright, and gave him the job.

This first canal scheme was scoffed at by the so-called experts. Brindley, who always schemed out a big job in his head from A to Z, beforehand, rarely making any notes even of figures, found that the life of the country would involve making enormous embankments, cutting tunnels, and the erection of an aqueduct of three arches, nearly fifty feet high, over the river Irwell. The only alternative was a system of locks, which would cause a big wastage of water. So Brindley decided on a level canal.

The Duke received so many protests about the wildness and extravagance of the scheme that, at Brindley's own request, he consulted an eminent engineer. That gentleman examined the site of the proposed aqueduct and pompously declared; "I have often heard of castles in the air, but never before was shown where any of them were to be erected!"

In spite of this, the Duke decided to face any risks and stick to Brindley, although he was still so "uneducated" that it is doubtful if he could read and write. But Brindley became the greatest engineer in England!

The Worsley Canal was made! The first boat sailed over the aqueduct in July, 1761. But though the open part of the canal had been scoffed at as impossible, the underground portions were even greater achievements. Branches of it penetrated to various parts of the Worsley coal-field for eighteen miles and other branches passed under Manchester.

The public began to talk about possibilities of canal communications. In 1762, the Duke of Bridgewater persuaded Parliament to sanction another scheme. This was the continuation of his canal to the Mersey tideway at Runcorn, so connecting Liverpool and Manchester. This thirty-mile canal was even more difficult. Deep valleys and two rivers had to be crossed. But Brindley completed the work successfully in five years!

Next came the Trent and Mersey Canal, and Brindley called it the Grand Trunk, being convinced that from it many branches would later be made. He was right, and the eventual result was a system covering all the middle of England.

Birmingham to Wolverhampton; Droitwich to the Severn, the Coventry and

the Oxfordshire canals were his next jobs. Finally he built the canal from Chesterfield to Stockwith.

All the time he was engaged on these schemes, Brindley never paused in surveying the country and plotting out other useful canal zones. His health gave way owing to overwork, and when he died fifty-six years old, at Turnhurst, Staffordshire, much work remained to be completed on some of his great schemes.

He had been entirely absorbed by his work, and it was typical of his enthusiasm that when a House of Commons committee was examining him they noticed that he spoke slightingly of rivers. So a member asked him what he supposed rivers to have been created for.

"To serve as feeders for navigable canals," replied Brindley.

There were many difficult problems that Brindley had to solve for himself. He had no help from other engineers in this unfamiliar art of canal building in England, and it is doubtful if he ever got anything useful from technical books, such as they were. Always quiet and secluded, even when things were going well, when up against a tough problem Brindley used to retire to bed and stay there for several days, with the problem simmering in his brain. Suddenly he would get up and execute the design without any model or drawing!

Britain's Minister of Transport, Lord Leathers, owes a lot to James Brindley."

* * *

What a lesson to Indian Engineers erratically planning to-day! Ed.

(*Continued from page 3.*)

in the street or on the Stock Exchange. The spirit of speculation has thrown its shadow over the whole content of life. So much have we come to exaggerate the value of money that we believe it can buy money with a profit. I wonder how much happiness and peace of mind has been squandered and lost over these transactions! The initial fault is in our own minds. We have completely lost our sense of value! X.

TO BE A BOY OR A GIRL?

As good a method of determining the sex of an unborn baby as any is that practised by the Persians, Mohammadans, Hindus, and Christians, it's prayer, writes Hannah Lees in 'Collier's.'

One obstetrician tells his patients to lie flat on the floor and then he swings his watch over their tummies. If it swings clockwise it's a boy, counter-clockwise, it's a girl!

Another obstetrician asks his patients which they want, tells them that's what he's orderd for them, and to make no mistake writes it down in a little black book ... only in reverse!

If the mother gets what she wants, she tells all her friends how psychic her doctor is. If she doesn't, and casts it up to him, he shows her the book.

"See, my dear, you must have been confused. I knew all along you'd have a girl."

And they call this the scientific age!

SRI RAMANUJA

.ori Ramanuja as painted by Raja Ravi Varma in 1904, at Mysore, the disciple pictured behind being G. Ramanuja Iosver at the age of 13

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS, P.E.S.S.S M.R.S.L.;
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Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

Sir C. P. Ramaswamy Iyer.

* * *

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Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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RS. 15—00

A LIFE CLOCK

Our lives are largely governed by ordinary clock time—hours, minutes, and seconds. We have become such good clock-watchers that we all know, by instinct, how long half a minute seems compared with half a second; and what a world of difference there is between these fine divisions and half an hour, a week, or a year.

Our good clock-sense, however, has made it impossible for us to grasp astronomical time or the sort of time which scientists have to consider when they are dealing with the beginnings of life on the earth. They say that life first appeared about twelve-hundred-million years ago—and our minds cannot grasp such immense figures. To us the Spanish Armada seems to have been a very long time ago, the date of the Pyramids much farther back in history: but how far back twelve-hundred-million years would be we cannot imagine.

To get us over the difficulty an Edinburgh professor has devised a life clock, which "goes" for twenty-fours. It starts at midnight, which is the moment when life began to appear; the time by it now is noon—so that everything we know about life on the Earth has happened in the past twelve hours.

If we ask ourselves at what time did the first man appear we shall get a surprise. For our earliest stone-throwing forefather came on the scene only one-and-a-half seconds ago! There was life before that—twelve hours of it, from midnight to noon. But man is the latest aspect of life, and his time interval back from the Present is less than a couple of seconds!

What happened before man came on the scene? Well, life began at midnight with the appearance of lower animals, the invertebrates. And no higher form of life appeared until about half-past eight in the morning, when the first fishes began to appear.

Half an hour later the fishes developing adventurously, had learned how to spend some of their time on land—they were the amphibians. And in another half hour (about nine-thirty) the reptiles appeared.

They were remarkable creatures, adapting themselves in manifold ways to life on this planet: half an hour of continual change brought them to the stage of dinosaurs, so that by ten o'clock in the morning the dinosaur was the master of creation. Reaching a length of nearly 100 feet, and weighing nearly thirty tons, the giant dinosaur feared no other creature.

But inhabiting the world with the dinosaurs were some insignificant, rat-like creatures which showed no hint of latent greatness. Yet these were the early mammals, fore-runners of the great group of warm-blooded animals.

The great dinosaurs have all disappeared but, in the course of the ages, their insignificant co-dwellers, the mammals, have become the masters of creation.

By about a quarter-past ten in the morning some of the creatures had learned to fly—there were birds upon the Earth. The stream of life flowed on and on, the mammals developing variously to lay the foundations of the animal life we know to-day. Finally, and remember that this was only about one-and-a-half seconds ago, early man appeared. He was chiefly remarkable for the way in which he could use his brain.

At first his progress was slow—so slow that he left no accurate records of his achievement. But then he so mastered his surroundings that he could leave traces which survive to-day. Those traces were the beginnings of history.

A PERVERTED COURSE

Many African students are studying witchcraft as part of their curriculum at Moscow's "Friendship University." In a recent article in the London Sunday Telegraph Anthony Okacha, a Nigerian, describes how he and his wife were instructed in the technique of using black magic as a means of winning converts to communism.

"My next study was "occult science." The "witch-doctors'" class was arranged exclusively for African students.

The first day my wife and I attended it we found Professor Sofrunchuk surrounded by plastic human skulls and skeletons, plastic serpents of various sizes and many other queer-looking objects.

"As you know," he said, "in certain underdeveloped parts of Africa the people are highly superstitious, and it is only by playing on their superstition that they can be won over for political ends. Hence the need to adopt a system similar to that which sparked off the Mau-Mau rebellion in Kenya.

"One witch-doctor operating among primitive people can do more than a dozen political lecturers. He can move the masses in any way he chooses. Well then, supposing he is a communist?"

The professor proceeded to demonstrate his art. He placed a skull on the table and caused it to issue commands such as these:

"I am your ancestor speaking. I command you to go tonight, kill the British Governor and bring his head and hands to me. If you fail I will cast evil spells on you and your family."

"I am Shango from the deep water. I will fetch you if you refuse to join the Communist Party and do whatever its leader tells you."

The professor showed how these voices were produced by radio microphones. He then taught us how to stimulate spirit rappings, cause a phantom to appear in a cloud of smoke, make a skeleton walk into a dark room, and how to pretend that we were possessed by spirits!"

History. we see, is something quite new. Those earliest men, who first appeared only one-and-a-half seconds ago, had no history. For historic man—the man who made the world we know—has been master of the world for only one-tenth of a second!

Civilization, all the wars, dynasties, discoveries and inventions, have occurred in the last tenth of a second, shown on the professor's clock. The time by it now is noon—the present. We have surveyed the Past. What will the Future bring to that great little adventurer, Man? X.

* * *

The same future as to the dinosaurs! Ed.

GOD AND PAUL

A group of men sat round the fire in a country pub, discussing the mysteries of life. "I'm going deaf and blind," sighed one old fellow. "I don't know what the good Lord wants to leave me here for."

"Now, Paul," replied his friend, "the Lord's ways are not our ways, and we can't always understand. But if He's left you here He's got work for you to do."

Paul sat for a minute in quiet meditation, then announced: "Well, I'm not going to do it!"

The Rationalist

THE POOR COW

A leading German newspaper commentator has tried to present the Indian cow problem on a low key and in a perspective radically different from the grossly exaggerated versions one normally finds in the European press and on radio and television.

The commentator is Mr. Klaus Natrop who reports for the wellknown newspaper. Frankfurter Allgemeine.

Mr. Natrop had some time earlier presented an analysis of Indian economic problems and decried the doom day men among British reporters on Indian affairs.

Mr. Natrop writes: "Those returning from a journey to India will unfailingly be asked about the holy cows. Obviously Europeans are under the impression that there is no other topic in India and that the future of the subcontinent depends exclusively on the solution of the cow problem.

However, the reality is a little different.

Though the problem of cow slaughter did play a role during the past election campaign, and in some parts of India it has even an important role, this subject was only one among a number of several others, and under no circumstances it has been the dominating one.

And public excitement is not at all as great as one might think after having seen the pictures of the unrest in Delhi during November last.

What arouses general dissatisfaction in India are rising prices.

While salaries stagnated and the food scarcity, there can be no doubt that outside Asia the connection between food scarcity and the number of cows—imagine how much they eat—is grossly overestimated.

Eveh if half the Indian cows were sent to the meat factories, this would not suffice to provide sufficient food from one day to another.

India's self sufficiency in food grains is mainly a problem of improving the methods of cultivation, harvesting and storing and also a problem of family planning.

It is the rapid population growth which neutralises the great step forward—not the holy cow.

Referring to the accusation that Indians react too emotionally as soon as one wishes to discuss the cow and they are not open-minded enough to use rational arguments, Mr. Natrop writes: "It is considered quite normal that Europeans and Americans detest horse meat as a kind of food, but the India's refusal to slaughter the cows, which they hold sacred, provokes an indulgent smile and even contemptible irony."

After discussing in detail the neglect of the cow in general in India, the historical aspects of Aryan attitudes to the cow and the arguments by Mahatma Gandhi and Mr. Nehru in recent years on the subject, Mr. Notrop writes about the cross breeding and other experiments to improve the quality of the Indian cows.

Mr. Natrop writes: "The Government intends to sterilise those animals which can no longer be used for cross-breeding.

"The orthodox Hindus argue each so-called "useless cow" can still probably produce an useful bull. And in fact one often forgets in Europe that cattle in India is mainly used as a tractive power. What

A SLAVE SCIENTIST

Carver was born of Slave parents in a ramshackle cabin on the farm of Moses Carver, near Diamond Grove, Missouri. In 1864, when he was only six weeks old, he and his mother were carried off by a gang of hooded night-riders.

The kidnappers had little time to care for a young baby, and the child was dying from exposure when messengers sent by Moses Carver bought him back for an aged race-horse. His mother had already been sold to another master and the boy never saw or heard of her again.

The Carvers nursed the baby back to health, and when he grew older they gave him house-hold work and other light tasks, and because he was invariably honest they christened him George Washington. As was customary, he took his master's surname.

Young George Washington did his work well, but he was not content: he found an old grammar in the house, and from it he taught himself to read and write. Then he heard about a school that was some eight miles away, and asked his master's permission to go to it. Old Moses looked at the boy for a bit, then he nodded his head, "You can go," he said, "but you must look after yourself. You won't get any money from me." So at the age of ten the boy set out alone and penniless to a town where he knew no one.

He soon found odd jobs to do for the towns-folk, and by this means he supported himself until his high-school course was ended. Still not satisfied, the lad sent an application for admission to a college in Iowa, and got a letter back telling him that he was accepted. With all the money he possessed he bought a rail ticket and set out happily. But when he presented himself he was told that he could not be admitted because he was a Negro!

Carver had little time to be sorry for himself; he was penniless. so he took on any odd job he could find. It was almost a year before he had saved enough money to go to Simpson College in Indianola. Four years later he took his Master's degree in agriculture.

That great pioneer of Negro education, Booker T. Washington, soon heard of Carver, and invited him to Tuskegee Institute as head of the agricultural department.

At that time the Negro cotton farmers were debt-burdened and faced with poverty. They struggled hopelessly with their impoverished soil. At once Carver set to work. "The soil is tired of growing cotton," he told them; and when they asked him what else it would grow he said. "Wait. Give me time, and I will tell you."

He took several acres of the worst soil in Alabama. He used mud from the swamps, dead leaves and wood ash as fertilizers, and by rotating peanuts with sweet potatos he succeeded in two years in making a a profit of forty dollars an acre. Then he toured the farms of the State, explaining his methods and showing his results. Eagerly the farmers followed his example.

It was not long before Dr. Carver realized that he had created a supply of peanuts for which there was no demand, and that the plight of the farmers was worse than ever!

---

will pull the farmer's plough if there are no more oxen?

"And before slaughtering the enormous number of Indian cattle (200 to 250 million) one has to find the means of procuring a substitute for cowdung which is used as a means of heating.

"None of those who fight for a decimation of Indian cows has been able to suggest how this natural source of energy can be substituted."

He sat down in his laboratory with a handful of peanuts; since he is a deeply religious man he said a prayer and asked God to tell him all about the peanut.

The slave-born scientist has now discovered that nearly three hundred useful products can be made from the simple commodity that we used to call "monkey-nuts." They include soap, face powder and other beauty preparations, dyes, printer's ink, butter, salad oil, flour, and even soft drinks.

From the sweet potato he has made more than a hundred products, including shoe blacking, ink, dyes, and molasses. These scientific miracles excite our wonder and admiration, but what is perhaps even more admirable is the attitude of the great man who made the discoveries. As each by-product was perfected Carver gave the formula freely to the world. Not one patent has been taken out in his name. Had he done this he might have been a millionaire by now.

Some time ago, when the Hawley-Smoot Tariff Bill was being considered by a special committee of the House of Representatives, a number of people were invited to address them on the question of including peanuts in the bill: Dr. Carver was asked to go to Washington. He arrived with a large box under his arm, and sat a little nervously at the back of the committee room.

Each speaker was allowed just ten minutes to put forward his case. At last it was Carver's turn. He lifted his unwieldy box and shuffled to the platform amid the titters of the bored Congressmen. He looked carefully at his watch to make sure that he would not overrun his allotted ten minutes, then he started to take from his box first milk, then soap, then face powder, explaining all the time how he had asked God to tell him why He had made the peanut, and giving the briefest outline of his researches.

Promptly at the end of ten minutes Carver stopped speaking, and began to put his discoveries back into the box. But the Congressmen wouldn't let him go. He spoke for an hour and three-quarters. The peanut was included in the tariff!

Careless, almost shabby in his dress; quiet, tolerant and humorous in manner, Dr. Washington Carver is said to have done more than any living person to bring new life to agriculture in the Southern States (the peanut crop alone exceeds £12,000,000 a year). He is certainly the greatest Negro scientist the world has known!

* * *

We too have scientists at the C. F. T. R. I. They carve their birthday cakes! Ed.

"PASSING IN"

To a passing-out parade at the RAF College at Cranwell, Air Marshal Sir Richard Atcherley, then head of RAF Flying Training Command, confided, "You are going to be passed out by a mountebank who never passed in." The Atcherley secret: on their first try for Cranwell, Sir Richard and his twin brother, David, failed their medicals, he for weak eyes, David for a tricky kidney. Two months later they tried again. "In a contingency of this sort," said the Marshal, "there are obvious advantages in being twins. So when we returned, with very little subterfuge on our parts, the doctors got us completely mixed up. I passed in with flying colours on David's eyes, and he on the strength and quality of my more vulgar but none the less useful contribution!"

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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RS. 15—00

BIBLE STUDY

A friend, visiting W. C. Fields shortly before his death, found him sitting in the garden reading the Bible. "I'm looking for loopholes," Fields explained, shyly.

HOW MANY?

The Harpo Marxes have four adopted children. The first baby so brightened their lives that when Harpo was later asked how many more children he planned to adopt, he said, "As many as the number of windows in the front of my house. When I leave each day, I want a child at every window waving goodbye to me."

How many windows has Chandrashekar? Does he love them empty? Is he vasectomied, and ringed and pilled, and completely neutralised, immunised, and eunuchised?

God save us from erratic men in power! Ed.

WE ARE ADVANCING!

A front page story in the "Sunday Telegraph" recently reported that a senior diplomat on the staff of the Indian High Commission is involved in a hashish smuggling racket.

Letters seized by the Scotland Yard show that part of the consignment of drugs sent by BOAC as an airmail packet, was to be delivered to the Indian who enjoyed diplomatic immunity.

The hashish was wrapped in plastic bags and concealed in sealed tins of mango chutney.

Officials in London fear that one or two people in Indian Government circles may be a party to the smuggling racket. Newspaper correspondent adds, "there is no doubt that the diplomat concerned is working on his own."

What an utter shame to the Nation! Ed.

BIGNESS

Television-entertainer Harvey Stone recalls that when he was in the Forces he was assigned to work with fellow GI Joe Louis. One day the two men were driving when a truck side-swiped them. The driver hopped out, stuck his face into Joe's and, obviously not recognizing the champion, bawled him out. After he had swaggered away, Harvey asked Joe why he just sat there smiling instead of knocking the driver flat.

"Well, Harv," Joe drawled, "when somebody insulted Caruso, did he sing an aria for him?"

LOANS

Comedian W. C. Fields had great respect for money and parted with it most reluctantly. A friend, asking for a loan, was put off with: "I'll see what my lawyer says—and if he says yes, I'll get another lawyer!"

NO END

The world's foremost cellist, Pablo Casals, is 83. He was asked one day why he continued to practise four and five hours a day. Casals answered, "Because I think I am making progress."

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EXACT DEATH

When does death occur? Doctors used to think they knew. To-day they know they don't—at least not all of them agree on a definition. Not only the definition but the precise moment of death is growing more and more obscure.

The fast-approaching day when cadavers will be the chief source of organs for transplantation places the problem in a new light and raises some ethical and moral problems which don't exist when a donor is a living person.

The problem hinges on the need to rush in order to keep transplantable organs in as good conditions as possible.

A kidney, for example, must be removed within 20 to 30 minutes and implanted in the recipient within about six hours, provided it has been refrigerated. At present there is no way to preserve it longer.

This means that a great amount of preparation must be begun before the death of the donor so that the organ can be not only removed in time but transplanted in time!

On one hand, a dying person is about to be given new life in the form of transplanted organ.

But the donor also is entitled to every possible life-saving effort. Anything less would be tantamount to murder!

According to one leading medical dictionary, death is "the apparent extinction of life, as manifested by the absence of heart-beat and respiration."

As pointed out recently at a transplantation seminar held at Duke University, San Francisco, however, heart-beat and breathing no longer are adequate criteria for determining the presence of life.

Thousands of persons are alive today after existing for hours on a heart-lung machine without any heartbeat whatsoever. Others have lived for days or weeks on respirator machines which do their breathing for them. They would die if somebody flipped a switch to turn off the machine.

There are many cases where individuals have been kept alive for months or years while in coma—in other words without being conscious of their condition.

What then is a valid criterion?

As a practical everyday matter, the doctors wait until the heart has been stopped four minutes (the maximum time the brain can survive without damage due to lack of oxygen) and remove the organ.

But some medical researchers suggested that cessation of electrical activity in the brain as determined by an electroencephalograph machine would be a better definition of clinical death.

Others suggest that certain chemical differences exist between living tissues and tissue which is not "alive" and that measurements could determine when life enters the latter stage.

Theoretically, this would be the point at which it would be ethical and legal to "pull the plug" on the machine that is artificially maintaining "life", and make use of the person's organs for transplantation.

Unfortunately, however, there is presently no unanimous agreement on when life ceases to be.

"I doubt that anybody will ever establish a uniformly acceptable criterion of death. All we can do is the best that we can," said Dr. John Overmen, who heads a National Institutes of Health Programme to solve problems blocking the widespread use of transplantation.

H. N.

The Rationalist

AFTER DEATH

One of the many questions put by readers is: "When and how long after a man is dead can we invoke him?"

When a person is dead, you are not to invoke him for some time. The astral body must recover from the shock. That depends on each individual's beliefs and preparedness for death. Some people walk into the spiritual world as if they were already familiar with it. But there are many people who continue keeping their astral senses closed, believing they are dead and insensible. It requires a guide to wake them up. If they are disturbed prematurely, they relapse into the old condition on account of their idea that the spirit world is a mere dream world. We really see the spirit world at times during our dreams. Hence a feeling that the spirit world is a dream world. Gradually realization comes and life begins in astral planes. It takes from six hours to one week for an average man to get out of the shock. Often it is two weeks.

Materially minded people are hard to wake up and it takes about a month at the most to wake up. They begin to wake up when their relations perform repeated ceremonies invoking them. They realise their existence as spirits then only and also that they are revered by their old relations. The guides are ready to help in all cases. Much depends on the plane where the deceased arrives. In the very lowest, guides go only occasionally and the jiva will have to remain long in ignorance and darkness before any guide reaches for help. In the higher planes the guides are helping more frequently. If the dying person had lived a relegious or pious life and there is very little to drag him to the lower astral, he arrives in the spirit world on a high plane and is received almost immediately by advanced guides called angels or devas.

When a man dies, that is when his soul is sundered from the body, the soul hovers on the earth plane for some time. The lifeless body is looked upon by the soul as its prison and it is happy that it has escaped from that prison house. The joy it feels is boundless. Just as a man carrying a heavy load feels much relieved when that load is lifted off his head, the soul when relieved from the fetters of the body feels radiantly happy.

The phenomenon of death is the most baffling of human experiences and yet it is a natural and normal incident of life, and is the most certain factor which everyone has to face some day or other. To the common man death is the greatest terror, the reason being that what actually happens at the time of death and afterwards are things quite unknown to him. The matter does not end with ignorance of these facts, but a large number of misconceptions in regard to these things unfortunately tend to enhance his fear of death, and make him tremble even at the thought of death!

The first and foremost of these misconceptions is that death means the end of everything, and that there is nothing left when a person dies. This misconception of death is more typical of the western mind than of the eastern. Many of us vaguely believe in some sort of existence after the dissolution of the physical body but there are not a few even among Indians who, on account of the contact with western civilisation ape the ideas of the westerner,

Though death is one state of limited existence, it is also the beginning of, and a gateway leading into a happier and more exalted life in a new environment. The physical existence on this earth is but a day in the long journey of the soul on the path of evolution. Knowledge of this subject would go a long way in allaying sorrow incidental to death, but it is not my purpose to traverse in this article the knowledge which the science of spiritualism has opened to us on this subject of after life.

Another misconception is that after death the person or rather the jiva is transported into some distant worlds in the stellar regions?

There are various kind of souls, the sickly soul, the evil soul and the pure soul. The purer the soul the more perceiving it becomes and it is quicker in speed. It knows no obstacles. It passes through all the inter-planetary planes without effort till it reaches its place of destination. The evil soul for the first few days or weeks or even months knows not its whereabouts. It lies in a sleepy condition. The angelic guides guide these sleepy souls to their destination. They nurse these astral babes with tender care and sympathy and by slow stages they become acquainted with their new surroundings. They take a long time in forgetting the earth condition and long to come back to the earth plane. This longing for the earth life is a sort of a torture. They suffer acutely when their longings are not satisfied. And in this way things go on till they advance from plane to plane and as they make progress, larger vistas of happiness unfold before them.

The sickly soul is a diseased soul which carries within it the germs of evil thoughts and evil deeds by which it has ruined the happiness of many people on earth. Such souls suffer the most. But God is so good and merciful that even to such souls He gives opportunities to see their errors and improve. They too progress though their progress is the slowest.

The general idea amongst us is that those who have done meritorious deeds—Punya Karma-are transferred to heaven (Swarga) by devadootas or angels and the wicked dragged into hell (Naraka) by the servants of Lord Yama. Heaven and hell are not really separate individual worlds but are only allegorical representations. Heaven stands for the supreme enjoyment in the postmortem state of existence as the result of one's own good deeds in this world and hell or the purgatory of the Christians stands for the suffering resulting from bad deeds. To frighten people from resorting to evil deeds Yama and Yamadootas are personified as beings inflicting punishments on sinners. Heaven and hell are really within ourselves!

There is no Yama in the first instance and how often are we told by persons who do not know anything of the life after death that Yama appears jet black with a string and a noose at its end to bind it (the soul) and drag it along forests full of thorns and stones; that a river full of burning oil, pus, blood and what not has to be crossed; that calf has to be gifted immediately after death to enable the soul to cross the river and so on. The idea of crossing the Vaitarni river is all a fable, There is no river to cross. The only barrier is the lower astral plane which is often compared to a dark river. Only our own merit will help us to cross this easily—not a buffalo or cow or calf.

K. S. D.

(To be continued.)

THE MANGO

The Godesses Lakshmi, Parvathi and Indrani wished for a change for they were tired of their heavenly abode.

All three of them decided to take a trip to the earth, down where man lived and toiled. Lords Vishnu, Shiva and Indra accompanied their beautiful wives. Many other smaller Gods with their wives also joined them. They formed a quite a hilarious group.

Descending to earth, they came to a big garden. Innumerable trees were laden with fruit of many varieties and colours. Such an enchanting fragrance filled the whole atmosphere that the Goddesses became eager to taste the fruit.

Lord Vishnu plucked a bright red apple for his beloved Lakshmi, Lord Indra picked a bunch of grapes for his dear Indrani, and other Gods offered different fruits to their wives.

The Goddess Parvati also asked her Lord to get an orange for her, but he paid no attention. He was so engrossed in his thoughts that his wife's repeated requests went unheeded. Parvati felt insulted. In her rage she stopped where she was.

When the company had gone quite a distance, Lakshmi, with a twinkle of mischief in her eye asked. "Oh Lord of Kailash, where is thy Uma?"

Her pointed question suddenly woke Lord Shiva from his reverie. He looked around but Parvati was nowhere to be seen. Lakshmi then said. "She is angry with you for you didn't pluck the fruit she desired. Hence she doubts the depth of thy love for her."

Lord Shiva walked back to where Parvati was standing. He found her in a rage, and the Lord knew what a catastrophe her anger would bring upon the world. She finally gave the reason for her anger.

Lord Shiva then spoke many tender words and offered to pluck any fruit she wanted. But Parvati was adamant.

She said, "No I do not want any of the remaining fruits. I will start my fast right here."

Lord Shiva realised the seriousness of the situation. In order to pacify her, he said, "My dear, why do you fret? I am lord of Kailash! What can I not do for you? I can give you such a fruit that none has seen or tasted before."

He called forth all his powers, bent sideways and put his hand in the bag that was hanging at his side and took out a luscious-looking reddish-yellow fruit and handed it to Parvati. As she took it she looked up and her eyes met his. He softly said: "Taste this juicy fruit, my dearest."

No sooner had she tasted it, than her delight knew no bounds. She looked up to her lord with a question in her eyes and he said "Parvati, this is the Mango, the king of all fruits. Up to now, no living being has seen or tasted this heavenly fruit. It's created only for you." And the confidence of happy Parvati in her husband's love was restored.

But Parvati is the mother of mankind and its guiding spirit. She wanted her beloved children on earth also to get the joy of tasting the wonderful fruit. So after she finished eating it, she handed over the seed to her son Kartikeya, who sowed it in earth soil.

In due course of time the mango-seed sprouted and grew into a tiny sapling. Man took care of it and it grew into a tree and bore fine mangoes.

Thus we have the mango, the king of all fruits. Its creation is an outcome of the love of Lord Shiva for Parvati. That's why perhaps, it is loved by the old and young, man and woman alike.

M. B.

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RS. 15—00

FOX AND HOUNDS

The sequence of events in the Middle East since 1947 when the British Government turned over the Palestine issue to the UN is as follows:

November 1947: The U.N. General Assembly (with Britain abstaining) voted to partition Palestine into Jewish and Arab States.

May 1948: David Ben-Gurion declared Israel's independence. The armies of Egypt, Jordan, Lebanon, Iraq, Syria and contingents from Saudi Arabia invaded the new State. Hundreds of thousands of Arabs fled Palestine.

Mid 1949: A U.N. sponsored truce ended the fighting. Jordan wound up with control of most of Arab Palestine and Egypt with the Gaza strip.

May 1950: The U.S., Britain and France issued a tripartite declaration guaranteeing the integrity of Arab and Israeli borders, But sporadic clashes between the Arabs and the Israelis continued along the frontiers.

April 1954: Col. Nasser took over power in Egypt, the British agreed to evacuate their military bases in the Suez canal zone.

Sept. 1955: Col. Nasser concluded an arms-for-cotton deal with Russia and Czechoslovakia.

July: 1956: Alarmed by Col. Nasser's arms deal with Russia and Czechoslovakia, the U.S. withdrew its offer to help build Egypt's Aswan high dam. Col. Nasser retaliated by nationalising the Suez canal.

Oct.—November 1956: The British, French and Israeli Governments, secretly planned co-ordinated action against Egypt. The Israelis attacked first, driving through the Sinai peninsula toward the Suez canal. The British and French troops then landed at the canal's northern end. The Soviet Union threatened action.

Nov.—Dec. 1956: Under the U S. and Soviet pressure, a cease-fire was agreed to and a 6,000-man UNEF was stationed in Egypt. Britain and France withdrew their forces.

Jan. 1957: President Eisenhower reaffirmed U.S. guarantee of Mid-East borders.

Feb. 1957: The U.S. pledged its support to Israel's right to free passage through the strait of Tiran.

Mar. 1957: Israel completed withdrawal from Gaza and the strait of Tiran as UNEF took possition along the Israeli-Egyptian frontier.

July. 1958: Civil war threatened the Lebanon. Iraq's monarch was overthrown. At the Lebanese request U.S. marines landed at Beirut, the British fearing an upheaval in Jordan sent troops to Amman. Both forces withdrew as the situation became more stable.

Mar. 1960: Ben-Gurion declared Israel would divert waters from the Jordan river to irrigate the Neger desert. The Arabs threatened retaliation.

Sep. 1962: A revolution in the Yemen ousted its monarchy. Civil war pitted Saudi-backed Yemen monarchists against the new Republican Government. An Egyptian force entered the Yemen to aid the Republicans.

May 1963: President John Kennedy reaffirmed the U.S. support for territorial integrity of both Israel and its neighbours in the Mid-East.

May 1964: Israelis began diverting Jordan river waters at the Sea of Galilee. The Arabs attempted to organise a Jordan river diversion plan of their own.

(Continued on page 5.)

LUCI'S ADVICE

There was a warm Tuesday evening last June when President Johnson sat alone in the White House anguished over the possibility that history would record him as the man who started World War III.

Half a world away, under his orders, American planes were making their first strike at the oil dumps in the North Vietnamese port city of Heiphong. The raid was fraught with great danger.

Suppose for example, the bomb load from one of those planes went astray and hit a Soviet freighter in the harbour. An error like that, the President felt, could conceivably bring the two great nuclear powers to an exchange of blows. And yet he felt he had to order the air strikes

The President's agitation was apparent to his daughter, Luci, when she and her fiance, Patrick Nugent, returned to the White House from a date.

The soon-to-be-married daughter asked her father what the trouble was He explained that at that very moment, in the mid-morning hours in Vietnam the attack planes were in the air. He explained the danger. He explained what he considered to be the need for the move.

And then, as the story was disclosed he said to Luci: "Your daddy may go down in history as having started World War III!"

Luci suggested to her father that perhaps prayers to God would help. In fact, she made the specific suggestion that they all go immediately to "my little monks," as the President has since related to friends and associates. The President accepted the idea.

Pat placed a call to the Priory of St. Dominic's Church, asking that the church be kept open for a visit sometime between 11-30 p.m. and midnight.

The church is a large, neat, neo-Gothic structure rising in the newly redeveloped area of southwest Washington behind a cluster of gleaming marble government buildings.

One of the Dominican brothers who maintain the building opened the church and at 11-30 Mr. Johnson, Lady Bird, Luci and Pat, accompanied by a carload of secret servicemen, came to the church.

They prayed under a grand sculptured Pieta hanging from the ceiling before the main altar. For half an hour, the four were on their knees praying and then they left.

Back in the White House it was a long night to the President as he awaited the report, but nothing untoward happened. He retired late and awoke late, feeling refreshed and renewed.

The President has related to friends, associates and visitors dozens of times during the past year how he told Luci that the raid had been a success, that there had been no mishaps.

Until a White House reception later, when the story was again told, it had not been publicly disclosed.

The President was relieved that morning after the night of prayer and he told Luci so.

"You see," she answered, according to one version, "that's what my little monks can do for you!"

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We are beholden to you for accepting our invitation to you to inaugurate this Diamond Jubilee Celebration of our Bank and we extend to you a very hearty welcome.

We are exceedingly happy to have a man of your distinction to inaugurate today's function. After a successful career as an Advocate of high repute and integrity, you were selected to fill the office of a judge of the High Court of Allahabad and after discharging duties as a judge with distinction and ability, your services were required in the field of politics. You were a member of the Indian delegation to the United Nations on a number of occasions. Being impressed with your abilities, the late Prime Minister, Pandit Jawaharlal Nehru selected you as his Special Representative to discharge the duties of a Diplomatic Mission in South America. Thereafter you were elected to the Rajya Sabha and you have served on a number of Parliamentary Committees. You were also the Law Minister in the Government of India.

These achievements apart, you have established a high place among the jurists of the world, international law being your forte. You were the executive President of the Indian Society for international law, Vice President of the same institution, Vice President of the Indian Council for World Affairs, Member of the Indian Commission of Jurists, of the Indian Law Institutute, of the International Law Institute and of the International Law Association. You were also a member of the Jurists Delegation led by the Chief Justice of India in 1965 to the U.S.S.R.

Co-operation is the very life-breath of national activity. It is this principle that inspired the noble souls that founded this institution, We hold in grateful remembrance and reverence all those distinguished gentlemen who were responsible for starting this institution, particularly the late Lokahithaishi Shri H. Nanjundaraj Urs. It was on the 20th of April 1906 that this institution was registered under the Mysore Co-operative Society Regulation of 1904 with a membership of only 204. This was the first co-operative institution to be started in Mysore City. Our membership today is 2,961. We started with a share capital of Rs. 6,747/- and this has grown to Rs. 1,87,465/-. Inviting deposits in 1916 we had deposits of the value of Rs. 14,185/- which has grown into Rs. 13,92,295/- in this year of Diamond Jubilee. For a long time we served our members with a consumer goods section but on account of the Banking Regulation Act of 1949 as amended in 1965, we were forced to confine ourselves to banking activities. We have also come under the jurisdiction of the Reserve Bank of India and we have changed our name from the Mysore Co-operative Society to the Mysore Co-operative Bank as required by the Act.

We have built up sufficient resources as to make this institution a stable and progressive institution.

This institution was conducting its activities in a rented building till 1937 when by the efforts of the then President, late Rajasevasakta C. Narasimhaiah and by the gracious patronage of the late Dewan Sir Mirza M. Ismail, we were able to secure the present accommodation at a cost of Rs. 20,000 only. We have expanded the building considerably.

The Bank is running a free Reading Room. It has also an Education fund and a sum of Rs. 2,000 is being annually distributed to the needy children of members for their education.

Though this institution has lived a useful life of sixty years, we expect under guidance of such sincere and able leaders like you, to celebrate its Centenary, with a more impressive record.

PRESIDENT AND MEMBERS,
THE MYSORE CO-OPERATIVE BANK, Ltd.

* * *

Sri G. R. Josyer was President of the Institution from 1940 to 1944, and 1952 to 1954, and a full-size oil painting was unveiled in recognition.

(*Continued from page 2.*)

Feb. 1966: The extremist wing of Socialist Ba'ath Party seized power in a Syrian military coup, its militant leaders offered to back a terrorist group which carried out a campaign of sabotage along the Syrian-Israeli Frontier.

Aug. 1966: President Johnson reaffirmed U.S. guarantee of Mid-Eastern borders.

Nov. 1966: Syria and Egypt signed a mutual defence agreement, establishing a joint military command. Faced with continuing Arab sabotage and harassment, Israeli army units raided a Jordanian village. The U.N. Security Council censured Israel.

May 1967: Syrian-Israeli clashes continued through winter and into spring, culminating in an air battle in which six Syrian MIG's were destroyed. Israeli Prime Minister Eshkol threatened retaliation if Syrian terrorism continued.

The UAR blocks the Gulf of Aqaba. Soviet warships move into the Mediterranean.

June 1967: The U.N. Security Council resumes debate on Mid-East crisis. Moshe Dayan, architect of Israel's victory in 1956 Sinti campaign over the UAR appointed Defence Minister. President Johnson and Mr. Wilson agree on steps to end blockade of Gulf of Aqaba.

War starts! Israel shows its heroic valour to the astonished world!

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AFTER DEATH

(Continued from last issue.)

There is no sin so great as hatred. There is no deed so bad as brutality. Those who hate and are brutal in action have to pay a terrible penalty. They are cast in the lower astral world, which may be described as hell, where they are purged of all their foul thoughts and chastened. The lower astral world is inhabited by the souls of the murderers, unrepentent thieves, adulterers who have ruined the chastity of women and done irreparable injury to innocent persons by their intrigues and dastardly deeds. Such souls suffer the most and take a long time in cleansing themselves. When they are cleansed, they are sent back to the earth plane for further cleansing up. They come with heavy karmic debts which they have to clear by progressive suffering in the shape of calamities, ailments and great hardships. The law of karma works immutably both in our planes and in the other world. All are subject to the law of evolution and there is no soul so sodden as cannot improve eventually and come back to God, who is its original home.

Souls when they pass beyond from the earth the earth plane are guided by different angels to their respective places of destination. Generally they are in a dazed condition and they take time to understand the new conditions.

There are two astrals, the lower and the higher. Now let us see what the higher astral is like.

It is a desire world where the souls have o be cleansed of all their carnal desires and chastened into purity of emotion.

The mental world is higher than the astral where souls proceed either directly from the earth plane or after having stayed for some time in the astral world. It is a plane for all progressive souls. They go there for real rest and peace. Their life is full of bliss. It is not possible to describe the blissful condition of this enrapturing plane. Once when a soul is in this plane, it totally forgets its connection with the earth plane and wishes to stay eternally in this plane. But it cannot enjoy eternal rest and bliss. That eternity is meant for those souls only who are fit to go still further to a higher-plane, which is the spiritual plane, the abode of God. Souls which have attained Nirvana live in the spiritual plane.

Just as you have a system of passport to go from one country to another, each soul when it proceeds from one plane to another has to show its passport. That passport is its own aura. The aura changes as it travels and progresses from one plane to another.

Souls in the higher world do a lot of spiritual Work. Their mission is to help all the souls in distress. For this reason, they go down to the lower planes and even to the earth plane to guide misguided persons and bring proper understanding. They are God's archangels working day and night for the perfection of God's universe. They are God's sweet messengers who bridge the gulf between the lower and higher worlds. Their function is to redeem and transform, to help and assist, to enlighten and to reform. God works in wondrous ways. He is invisible but all can feel His presence inwardly.

K. S. D. Iyer.

ಯಜುರುಪಾಕರ್ಮ	0–3ಸ
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–3ಸ
ಭಗವದಾರಾಧನ	0–4೦
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸನಮಾಲೆ.	1–2
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ಬೆಲೆ ೦-೭೫

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ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

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THE RATIONALIST

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RS. 15—00

LOKAMANYA TILAK

Some children, as the saying goes, are born with a silver spoon in their mouth. Others are born lucky, and some—one in a million—a genius.

However, Bala Gangadhar Tilak was born with a fighting streak in him. He became a great scholar and a leader: but above all, he was to be known as a great champion for India's freedom.

"Father, could I have another pie?" asked the young Bal. He had already saved up more than a rupee in this way.

"You may, after you recite another Sanskrit verse."

The young Tilak found no difficulty in learning his Sanskrit verses.

Most of Tilak's education came from his father, though he went to school. His ability to master grammar, Sanskrit and arithmetic was remarkable. He was sent toan English school when his father went to Poona. At the school, Tilak was a very bright student and passed three standards in two years.

Very soon the fighting spirit in Tilak began to show. He usually wanted to have his own way; his teachers often checked him in this. It is said that once a class teacher told Tilak to do a sum. He set the boy a difficult arithmetic problem, and then wondered why the child was not using his slate.

"I have the answer, sir," said Tilak, and gave the correct degree.

"But you didn't use your slate."

"I worked it out in my head, sir."

While still a young lad, Tilak was once told to write down Sanskrit as it was read out to him. He obeyed. He even did one better and wrote it in three different ways to show how much of the language he knew.

At the examination hall, Tilak would answer only the difficult questions first. "Why do you take sueh a risk with the hard questions?"

"Well, if one can answer those, surely the teacher does not expect him to forget the easy ones," he would smile.

In 1872, he passed his matriculation and joined the Deccan College in Poona a year later. Most of his time was spent in talking with other people, from whom he learnt a great deal. He gave much of his time also to books.

Though Tilak never played games at school or in his neighbourhood, he was a great lover of swimming.

"I must develop my body," he once said to a friend, "if I am to be an imposing figure." And every day after that Tilak would be found in the gymnasium taking exercise.

Born on 23rd July, 1856, in Chikhalgaon in the Ratnagiri district of the Bombay Presidency, he was the fourth child of Gangadharpant. The other three were his sisters. Tilak's real name was Keshav, his great-grandfather's name, and yet, he was known as Bal to his family and the world.

The years of his college life produced much of his Sanskrit verses. He got first class honours in the B.A. from Poona. He did not complete his M.A. in Bombay, but read law instead. After passing his LL.B. the great moment arrived; he and a friend named Agarkar, decided not to work for themselves but for the people of India!

The great fighter had at last secured his grip on the reins of a mighty cause--India's freedom.

His death on the 31st July, 1920, came as a shock to millions in India. Mother India's fighting son was gone, but what he had left behind lit the beacon of hope. In the next twenty-seven years, in 1947, India got her Independence. M. B.

And what Independence! Worse than Slavery! Ed.

PRESIDENT KENNEDY'S DICTA

Age

"Whether I serve one term or two as President of the United States, I will leave office at what might be called an awkward age—too old to begin a new career and too young to write my memoir.

Change

You can't stand still when hurricane winds of change are sweeping the world.

Time and the world do not stand still. Change is the law of life. And those who look only to the past or the present are certain to miss the future.

Democracy

The efforts of governments alone will never be enough. In the end, the people must choose and the people must help themselves.

Fate

It is the fate of this generation....to live with struggle we did not start, in a world we did not make. But the pressures of life are not always distributed by choice.

Government

My experience in government is that when things are non-controversial, beautifully coordinated and all the rest, it must be that there is not much going on.

Heroism

President Kennedy was asked by a little boy, "Mr. President, how did you become a war hero?"

"It was absolutely involuntary. They sank my boats!"

Human Rights

The same revolutionary beliefs for which our forefathers fought are still at issue around the globe—the belief that the rights of man come not from the generosity of the State but from the hand of God."

Ideas

A man may die, nations may rise and all, but an idea lives on. Ideas have endurance without death.

India

Text of a letter to young Peter Galbraith, when his father, John Galbraith, was nominated as the new U.S. Ambassador to India:

"Dear Peter:

I learned from your father that you are not anxious to give up your school and friends for India.

I think I know a little bit about how you feel.

More than 20 years ago, our family was similarly uprooted when we went to London, where my father was Ambassador.

My younger brother and sisters were about your age. They had, like you, to exchange new friends for old.

For anyone interested, as your father says you are, in animals, India has the most fascinating possibilities. The range is from elephants to cobras, although I gather the cobras have to be handled professionally.

P.S. I wish a little I were going also.

I know my Republican friends were glad to see my wife feeding an elephant in India. She gave him sugar and nuts. But, of course, the elephant wasn't satisfied."

The elephant is the emblem of the Republican party.

Leadership

We don't want to be like the leader in the French Revolution who said, "There go my people. I must find out where they are going, so I can lead them."

Liberty

.... Unless liberty flourishes in all lands, it cannot flourish in one.

(Continued on page 6.)

The Rationalist

MINISTERS

Ministers are not an innovation of the Post-Independence India, nor even of the British period. The ancient Shastras dwell extensively on the qualities ministers of the king should possess.

In the Kukkujatak (600 B.C.) a ministry of talented men has been called the system of beams and pillars that hold a building together. The beams and pillars should be strong and stable and in their angularities and qualities should supplement each other. They should act and think as one and should be dutiful and loyal.

In the chapter on peace in the Mahabharata, Bhishma told Yudhisthira: "Your ministers should be humble, disciplined and truthful and should have the courage of their convictions. They should be courageous, faithful, Brahmins, and learned and should be satisfied with you. They should not be unkind and should be of high breeding and good conduct. They should be flexible according to time and place and should always care for your interests."

According to Manusmriti, the Chief Minister should know the law, should be wise and of breeding and should have self-control.

Chanakya (400 B.C.), that famous philosopher and statesman, enumerated 25 qualities that a minister of the king must possess:

"He should be a citizen of the country of good breeding: know the laws of economics: wise; of sharp memory: a quick worker: have presence of mind: sweet-tongued; eloquent, intelligent and able to fulfil his promises; full of authority and enthusiasm; able to stand pain; pure in mind, word, deed and body; of sweet temper; loyal to the empire; a man of character; healthy; not easily shaken: of stable nature; have no pride: good-looking; have brotherly feelings; non-revengeful; adept at the art of waging war; adept at wielding weapons; and a knower of the arts."

According to Chanakya, if a man has only 13 of these qualities, he would make a low grade minister, if he has 18 a medium-grade minister; and if he has 23 or more, he will make a good minister.

Bahudantiputra, Guru of Chanakya, said; "A man who has only bookish knowledge and no practical knowledge can make disastrous mistakes in running the affairs of the State. The king should, therefore, appoint as minister only people with breeding, wisdom, idealism, courage and loyalty. The appointment should be purely on merit."

According to Tiruvalluvar, the sage of Tamilnad, "the minister is the eyes of the king. He should be mindful of the public interest, firm, learned, a man of action and intelligent. He should know the law, should be a good orator, and should have a balanced outlook. He should be able to plan the affairs of the State within the resources at the disposal and considering the time and place."

King Krishnadeva Raya (1509-1529) of Vijayanagar wrote that ministers should be learned, religious-minded, adept in politics, healthy and between 50 and 70. His links with the State should go back many generations and he should not be vain.

According to sage Bharadwaja, the head of States should select his ministers from among his class fellows and people known

to him. But Visalaksha said on no account should old class fellows be appointed ministers as they are likely to nurse old-time animosities and antipathies.

According to Parasara, ministers should be such as would, under both favourable and adverse circumstances, stay loyal to their chief. Pishuna, however, was of opinion that not personal loyalty and faith but wisdom and learning should be the primary criteria in selecting ministers.

Kautilya says one can verify the wisdom and knowledge of ministers from their Gurus: their knowledge of laws, foresight, memory and oratorial competence can be verified from the way they recite kathas; about endurance, courage, bravery, purity, humility and faithfulness, one can consult the candidates' friends: and about character, health, power, respect, self-discipline and firmness or otherwise only very close friends can speak.

Acharya Batuyadhi has counselled selecting young and enthusiastic ministers. But the Ramayana laid the greatest stress on maturity and experience. So also the Mahabharata, which prescribes the age as 50, as one than that cannot be mature and wise.

Some statesman think that, to ensure homoginity, the ministry should be small and compact, others think that in order to eleminate delay and diversify authority there should be a large number of ministers. The modern world's eldest democracy, Britain, has a Council of Ministers with a membership of 60: in India the strength of the outgoing Ministry was 47.

Compared to this the Rig Veda says at that time the strength of the ministry was fixed at 33. But the Chief theoretician of Hindu politics, Manu, prescribes the much smaller figure of seven or eight. Acharya Brihaspati has mentioned the figure of 15 Manava has prescribed a round dozen and according to Ushana it should be 20.

The Mahabharata says the ministry should have 27 members. Acharya Kautilya, most flexible of all in this respect, has said that no figure is sacrosanct and that the strength of the ministry can be varied according to need.

Dr. Satya Prakash.

The Eighty-fourth Jayanthi
of the late RULER OF MYSORE,
H. H. Naalwadi Krishnaraja Wadiyar
will be celebrated
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore.
under the Presidentship of
SRI AGARAM RANGIAH, B.A.,
Editor, "SADHVI," MYSORE.
on Friday the 30th June 1967, at 6 p.m.
I request you to grace the function.
G. R JOSYER,
M.A. HONS. F.E.S. F.S.I.
AUTHOR, "HISTORY ... MYSORE"

(Continued from page 3.)

Let every nation know, whether it wishes us well or ill, that we shall pay any price. bear any burden, meet any hardship, support any friend, oppose any foe, in order to assure the survival and success of liberty.

Negotiation

So let us begin anew—remembering on both sides that civility is not a sign of weakness, and sincerity is always subject to proof. Let us never negotiate out of fear. Let us never fear to negotiate.

Responsibility

And so, my fellow Americans: Ask not what your country can do for you—ask what you can do for your country.

My fellow citizens of the world: Ask not what America will do for you, but what together we can do for the freedom of man.

We are not here to curse the darkness, but to light the candle that can guide us through that darkness to a safe and sane future.

J. F. Kennedy.

HEROIC ISRAEL

"U.S. defence officials paid tribute recently to the Israeli military force for its swift and dramatic successes in the West Asian war.

They described it as highly disciplined, highly motivated, well trained, very competently administered, and well led!

The expansion of the country's military forces in a matter of days from the regular 80,000 by the call-up of 120,000 reserves was said by the officials to be a fantastic achievement for such a small couutry!

The officials commented that Israel, with its two and a half million population, had executed a highly dramatic performance by standing off the combined military force of nations with a population approaching 60 million!

Moreover, these nations had received hundreds of millions of dollars worth of military equipment from the Soviet Union, and their forces did not, therefore lack materials."

\+ + +

Will India copy? Can its mediocres do it?

Ed.

ಮಹಾತ್ಮ ಗಾಂಧಿಯವರಿಂದ "ರಾಜರ್ಷಿ" ಯೆಂದು ಪ್ರಶಂಸಿತರಾಗಿದ್ದ

ಶ್ರೀಮನ್ಮಹಾರಾಜ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜಒಡೆಯರವರ

ಅಳ ನೇ ಜ ಯಂ ತ್ಯು ತ್ಸ ವ ವ ನ್ನು

ಮೈಸೂರು ಸೂರಡಿ ರೋಡ್ ೫ ನರಸಿಂಹರಾಜ ಸಹಕಾರಭವನದಲ್ಲಿ

ಶಾ ೩೦-೩-೧೯೬೨ ನೇ ಶುಕ್ರವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ

ಶ್ರೀ ಆಗರಂ ರಂಗಯ್ಯ, ಬಿ. ಎ.,

ಸಂಪಾದಕರು, "ಸಾಧ್ವಿ", ಮೈಸೂರು.

ಅವರ ಅಧ್ಯಕ್ಷತೆಯಲ್ಲಿ ಪೆರವೇರಿಸಲಾಗುತ್ತೆ.

ತಾವು ಮಿತ್ರರೊಡನೆ ದಯವಮಾಡಿಸಿ ಅಲಂಕರಿಸಬೇಕಾಗಿ ಕೋರಿದೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್,

ಎಂ. ಎ., ಎಫ್. ಆರ್. ಇ. ಎಸ್.

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A GREAT QUEEN SEMBIAN MAHADEVI

Numerous are the temples and temple endowments throughout the Tamil country built and endowed by kings, queens and members of the royal family of the Pallava, Pandya, the Chola and other dynasties which ruled the land for several centuries.

While it is well known that the emperors vied with each other in constructing temples, lavishly endowing them, it is not so well known that many queens and members of the royal family were equally enthusiastic in the construction of temples and providing endowments for their upkeep.

The members of the Simhavishnu line of Pallava kings ruled from Kanchipuram for three centuries. One prominent member of that line was Rajasimha (691-729), whose principal queen Rangapadaka, is credited by inscriptions with having constructed one of the shrines in the celebrated Kailasanatha temple at Kanchipuram. But it was during the Chola imperial rule (10th to the 13th century A.D) that the queens took a prominent share in building new temples as well as in the renovation of older temples by converting them from brick structures to stone. According to inscriptional evidence, the temple of Lokamahadevisvara in Iyarappar temple was constructed by the chief queen of Rajaraja the Great (985-1014), while Princess Kundavai was responsible for numerous benefactions to the Great Temple at Tanjore.

By far the most important contribution in this field was made by the pious Chola queen, Sembian Mahadevi, who spent the greater part of her widowhood, nearly 50 years, in putting up new temples, endowing temples which were languishing for want of funds and making gifts for the conduct of important festivals. Her endowments were mostly to the temples in the districts of Tanjore and Tiruchirapalli.

Sembiyan Mahadevi was the queen of Gandaraditya and the mother of Uttamachola (970-987) and thus lived about 1,000 years ago. She was widowed early in her life and devoted nearly a half of her lifetime to temple service of every kind. Her husband was a devotee of Siva and was known as Sivajnana Gandaradittan. He is the celebrated author of "Tiru-Isaippa", included in the ninth "Tirumurai" on the temple of Chidambaram. This work contains a reference to the covering with gold of the roof of Chidambaram temple by the Chola emperor, Parantaka. He is reputed to have set up an "agrahara" village called Gandaraditya-chaturvedi-mangalam. To his credit goes the construction of a temple for Vishnu on the north bank of the Kolladam river in Tiruchirapalli district and the erection of a Jain temple named Gandaradittap-perumpalli in Pallichchudam (S.A. district).

Sembiyan Mahadevi was the daughter of a chief of Malanadu and was the second queen of Gandaraditya.

One of her first acts after the demise of her husband in 957 A.D. was the reconstruction of the Siva temple of Tirunallam, the modern village of Konerirajapuram in Tanjore district. This temple was renamed "Gandaradittam". There she set up an image of Gandaraditta in a devout attitude worshipping the Sivalinga. Of greater importance is the lavish endowment the queen made of land gifts for the regular conduct of festivals, worship and service in this temple. The queen also ordered the construction of this temple in stone from the original brick structure to ensure its permanence. This work was carried out by the chief of Alattur, Satangunabhattan or Rajakesari Muvendavelan.

The other temples converted into stone temples by this pious queen were those at Vriddhachalam, Tirukkodikka and Kurangaduturai, Tiruvarur, and Anangur. Apart from consruction of temples and their renovation, this queen is credited with providing many valuable silver vessels to the temple of Tyagarajaswami (Tiruvarur) for the welfare of her son, Uttama Chola. An inscription at Tiruvenkadu gives an elaborate account of the gifts made by her to the temple there. One of the most valuable gifts made by this queen was a silver bowl weighing 142 "kalanju" to the temple of Tiruvilakkudi in Tanjore district. The Siva temple at Tirumananjeri (sung by the Tevaram hymnists) received from this queen a gift of 14 "velis" of land for worship and services. One of her last acts of piety was the reconstruction of the Chandramaulisvara temple at Tiruvkkarai (South Arcot district) during the early years of Rajaraja I.

The memory of this pious queen survives in the name of one of the tanks in Tiruchi district which was designated "Sembiyanamadevippereri." One of the canals in this region is called "Sembiyanamadevivaikkal." Even grain and liquid measures were named after her, like "Sembiyanmadevi-marakkal," and "Sembiyamadevinall." Halls like "Sembiyanmahadevichaturasalai" also recall the memory of this queen. A whole town was named as "Sembiyanmahadevi" (Nagapattinam taluk) and the temple of Tirukkailayam there was lavishly endowed by the five queens of Uttamachola, according to inscriptions discovered there in 1925. The queen who made these gifts were the daughters-in-law of Sembiyan Mahadevi. They were Pattantanatongi, Vanavanmahadevi, Kilanadigal, Tribhuvanamahadevi, and Aruran Ambalattadigal. They appear to have held their mother-in-law in high esteem.

Soon after this devout queen died, she appears to have been deified and Rajendrachola, the Gangaikonda, set up an image in the Siva temple at Sembiyanmahadevi and created endowments for her worship. A temple hall, "Sembiyanmahadevi-mantapa" was constructed by Rajaraja I in memory of this queen at Tirumukkudal (Chingleput district) for holding meetings of the temple committee and the village assemblies.

B.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

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WOLVES AND LAMB

	Area Sq. Miles	Population
Saudi Arabia	970,000.	65 lakhs.
Iraq	172,000.	70 lakhs.
Jordan	37,500.	16 lakhs.
Sudan	976,000.	102 lakhs
Syria	70,000.	46 lakhs.
Egypt	386,000.	240 lakhs.
	25,11,500	539 lakhs
Israel	8,000.	25 lakhs.

Thus the Arabs occupy an area of 25 lakhs 11 thousand square miles in earth's space, and number 5 crores and 39 lakhs of population, or just 21 persons per square mile.

The Jews have but 8,000 square miles and 25 lakhs of population, or 300 persons per square mile.

And Nasser, like an itchy dog, wants to swallow that fly!

And U.S.S.R. the bigger giant, which has 86 lakhs of square miles for a population of 20 crores, or 22 persons per square mile, rushes to help "the dog to swallow the fly!"

And India's pretty lady Prime Minister sheds tears for the big dog which cannot digest the fly!

The Jews are a very wronged, and very brilliant, section of mankind. Only a boorish hooligan can think of destroying them. The Arabs owe much of their prosperity to the West.

The closing of Aqaba was an act of war against Israel.

The Suez Canal is a world water way. It was not created by Egypt and cannot be treated as its private property. To close it, or the Aqaba Gulf, is a crime against humanity and should be dealt with as such. U.S.A. and England are deeply concerned in the matter. U.S.S.R. which has no locus standi in the matter, is backing the wrong side, out of spite against the West, and not in world interest. Nasser has to take warning from the fates of Hitler, Mussolini, Sukarno, Nkruma, and not give way to insane bloodlust!

Is Mr. Kosygin, who is not able to crush China, eager to crush little Israel instead, by launching a world war?

Is this all the statesmanship of the 20th century mankind? It shows that man is after all a brute, in the 20th century as well as the 1st century! Editor.

A GREAT INVENTOR

Dr. Henri Coanda, who invented a forerunner of today's jet plane in 1910, is still inventing.

He is also still writing, still sculpturing (he studied with Rodin), still conducting biological experiments and still collecting art.

However, he doesn't play the cello anymore.

Flexing what may be the most muscular 81-year-old left arm in Western civilisation, the scientist explained the other day in Washington that "when the jet machine crashed, so did my wrist. So I had to give up the violin cello."

That was in 1910, in Paris. Now looking positively spiffy in a blue blazer, black lofers and striped slacks, Coanda recalled that "I never intended to get off the ground: it was an accident."

In perfect English—one of seven languages in which Coanda, the son of a former Rumanian Prime Minister is fluent—the professor allowed as how he "was just trying out the engine" when history's maiden jet flight literally happened.

"I didn't know how to fly," Coanda explained. "I was just doing ground manoeuvre. I had promised my friends I wouldn't fly. There were two flames coming from the exhausts and they were not staying in the asbestos pipes. They were getting to the wooden fuselage. It was getting very hot and uncomfortable, so I paid attention to adjusting the jet engine, I didn't notice the machine was increasing speed.

"Then I put my head up, and Paris .... it had big walls around it then!.... I was so afraid when I saw the walls coming at me that I pulled the control to try and jump over the walls. I went up in a line, maybe one hundred feet, like that," Coanda said, throwing his arm up in a salute.

"Then she lost her speed and came down, boom!" Surprisingly, the inventor only lost a few teeth in the crash.

Although Coanda was granted U.S. Patent No. 1,104,963 for his jet engine (and the fluid traction of automobiles), he abandoned the project—like most of his inventions—after the first test.

Other abandoned inventions on which the U.S. Patent Office confirms Coanda holds licence are the hovercraft, a flying saucer (1936), the world's first twin-engine airplane (1915), the first rocket cannon (1918) and a design for prefabricated houses (1921).

"First but last," was the way Coanda described his penchant for not following up his inventions. It is also probably why "Flying Magazine" has called him "the most inventive man alive today."

"I am an inventor, not a developer," said Coanda. "To be an inventor you have to have the inventing virus in your blood: you want to move on to new things: let somebody else perfect your ideas and give yourself time to invent."

Which is just what Dr. Henri Coanda is doing. Take the little water purifying machine he has just patented, Coanda said it can be carried anywhere and will produce two gallons of drinkable water per hour from polluted or salted water.

It's not like the huge desalination plants the Government is trying to build," he added. "It's much easier to do on a small scale. The machine works and if you have a refrigerator you should have a water purifier. Take it with you on your boat, on picnics by the river—anywhere," Coanda hopes to see the product sold for about 60 dollars (Rs. 480).

More important to the inventor than his water-purifying machine is Coanda's work with fog.

The professor is making fog these days.

"You see, my boy, to understand the fog and fight it, you must know what fog is," Coanda said.

"So I make fog ... I'm producing 3,000 metres of it."

The object of making all this fog is to learn how to disperse it, which Coanda said he can sometimes do.

Fog is slow to disperse, the professor maintained, because its positively charged particles won't combine with each other to bring about collapse.

"Steam disperses because it is negatively loaded," Coanda commented. "But fog won't unless it is ionised. When that happens the fog collapses and produces rain... I am ionising fog with propane.

Ionising fog has its attendant problems, however, as Dr. Coanda discovered when he tried to ionise some thousands of cubic feet of the stuff at Orly Airport in Paris.

"I got rid of the fog all right," the professor recalled. "But it was moving away from the airport and into the highway when it collapsed.

"And it didn't rain, it moved. Caused the biggest traffic jam I've ever seen!

C.B.

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BIRTH TIMES

The earth rotates on its axis once every 24 hours. This means that it moves through one degree of circular motion every four minutes,

This is a factor to which astrologers give great importance for it means that the sun, planets and stars appear to be in continual movement as seen from the earth: the exact placing of the sun and planets relative to the place of birth has important implications in regard to character and destiny.

At dawn the sun is on the eastern horizon: at noon it is overhead on the midheaven: at dusk it is on the western horizon. If you can find out your correct time of birth then interesting deductions can be made from this factor alone.

To be born just after midnight infers that you may have special gifts which can be exploited in connection with transport or communications, in work connected with writing, journalism, publishing. It also implies that your life may be fatefully influenced by a brother or sister.

To be born midway between midnight and dawn or between noon and dusk has fortunate implications financially. It implies that you will be commercially orientated, heightens the prospect of your inheriting money and of your forming successful financial and business partnerships.

To be born just after dawn is a most fortunate factor psychologically. It will make for a positive, extrovert, self-confident personality so that you are more the master of your own destinies than are most people!

To be born just after dawn or just after dusk is not too favourable a factor from the health angle. It indicates a danger that periods of ill-health will be part of your fate—perhaps also periods of confinement in hospitals or clinics,

To be born midway between dawn and mid-day or midway between dusk and midnight is a fortunate factor inasmuch as it will gift you with a flair for friendship and social life, incline you towards having a large family (several children) who play a happy role in your life. It could also indicate gifts which can be exploited in the worlds of sport or entertainment.

To be born just before dusk is a fatalistic factor. It points to a life which is somehow spent serving other people. Nurses, doctors, social workers are often been at this time of day. It is a very important factor in regard to marriage and often results in marriage which completely changes the way of life.

To be born just after noon is a factor which heightens the prospect of travel and residence abroad. It produces the wanderor who travels far from his native land. It is an indication that there is greater prosperity and happiness to be achieved overseas than at the place of birth.

To be born just before midnight points to strong and enduring family ties. It indicates a late maturity, a tendency to be dominated by early associations. People born at this time of day usually carry a lot of family responsibility until comparatively late on into life. Yet, this time of birth greatly favours business activities connected with farming, building, mining, hotels, any activity based on land and property.

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GROWTH OF WRITING

The books we read today were not in their present form a millennium ago.

The materials on which men wrote, the things with which they were accustomed to write and the method of preserving these writings have a history of their own.

Though the Upanishads and the Vedas are the earliest literature of India, they were not in the written form. Generation after generation learnt them by heart and thus preserved them.

When the alphabet came into vogue in India one is not sure. The Mohenjodaro seals help us know that Indians could write from as early as 2,500 B.C.

The Roman alphabet was derived from the Greek and Greece, in its turn, learnt it from the Phoenicians. Phoenicians mastered the art from Ancient Egypt, and people in the Nile delta region were accustomed to writing at least some 6,000 years ago.

The modern word, paper is derived from the reed "papyrus" (from which "paper" was made) which grew in abundance on the banks of Nile.

The earliest brick "documents" are from Sumeria — in the Euphrates and Tygris valley — where they were preserved from as early as 3,300 B.C. These were called "Cunei-form" and they were in tiny wedge-shaped characters on cylinders and tablets on baked clay.

Similar bricks have also been discovered in northwest India, and on them are written Buddhist "sutras". They belong to the early days of Buddhism.

The seals of Mohenjodaro are the earliest available writings from India. Sir John Marshall feels that the Mohenjodaro people knew writing on birch bark ("bhoorja patra") palmyra leaf (tala patra") leather sheets and cotten cloth. Marshal feels that such materials being perishable they must have been destroyed by moisture in the mud.

Some sort of ink was also known to these people from Indus valley. Numerous pieces of pottery, with perforated legs, on which are letters inscribed with ink, have been unearthed at Harappa.

A statue of an animal, similar to a sheep, having a jug-like dip on its back has been found at Mohenjodaro, and scholars have identified it with an inkpot.

Kautilya's "Arthashastra" refers to "masichashaka" (an inkpot), and the jug on which the holy remains are preserved in the stupa at Andher has writings of ink on it, belonging to the second century B.C.

The inner bark of the birch trees which grow in abundance in the Himalayan region was used for writing, and Greek visitors of Alexandrian days speak of such Indian documents. Inscriptions of the Shatakarnis who ruled in the South refer to "karpasikapata" or "patika," the records written on cotton cloth. This was known even a few centuries ago in the South India.

Records called "kadata" (in Kannada) which were made of cloth, besmeared with burnt tamarind seed powder and charcoal, were popular in Karnatak, and wet chalk or soapstone was used for writing on them. These "kadatas" were rolled around a stick, thrust into a cylinder, possibly of bamboo, and were sealed.

(To be continued.)

The Rationalist

HINDUISM IN JAVA

Bhuvana Saraswati
Donpasar BALI
27th May, 1967.

" Dear Sri Gopinath Kapoor,

Last week I received your letter and thank you very much for it. At the same time I am very sorry that I did not write so long. It was because I was very busy and there was no important news to give you.

Here in Bali our Hindu brethren are progressing well and there is much improvement in religious circle. The best thing of which I am proud is that all Hindus in Bali pray with Vedic Mantras, like Gayatri Mantra. You may listen Radio 76M. (Indonesia), 4 a.m. Indian. There is everyday prayer in the morning as well as in the evening after the news from Djakarta. The pronunciation of the priest is a bit different and hard to follow but if you listen carefully, it is not difficult to follow. All students start their study after prayer in Gayatri Mantra. You may find these in my book 'Trisandya'. Every meeting of Balinese starts with prayer.

Now the number of friends has increased by millions. More than five million Javanese joined Hindu religion. It is a very great number but there is a secret behind it.

As you know that Indonesian Communist party was destroyed by the army and the number of active communists was 15 millions and there was a great number of sympathisers. Now there is a government rule that every Indonesian must have some religion. There are only three religions recognised by the Government. The Muslims, Christians, and Dharam Hindu. The Indonesian public must join one of them. Because enmity between Islam and Communism is deep, therefore the remaining communists and sympathisers do not like to go to Islam. Mostly Javanese are influenced by the Ramayana and the Mahabharata, therefore they feel more at home in the Hindu religion than in any other religion. Other religions are foreign to them. That is the reason why millions of Javanese who did not have any religion for a long time have embraced Dharam Hindu. Our priests are busy in performing Suddhi. Every day thousands of Javanese are becoming Hindu. They eat pork and cremate dead bodies.

My duty is to supply them with religious literatures and information. Every month I am supplying them thousands of books like Veda Sandhya, Veda Prakashan, and Bhagawad Gita.

Meanwhile, I support my life and family by doing some business, so that I should not be a burden on Hindu society of Indonesia. I am exporting to U.S.A. and Hongkong. My business is also flourishing and giving me sufficient to live honourably.

There is a big demand for Hindu religious pictures like the Mahabharat stories and the Ramayana. If you can help me by supplying some we shall be very thankful to you. We need here, Ganesh coloured, Saraswati coloured.

My address is N. D. Pandit Shastri, Kajumas Donpasar. The name of the firm is Mandjouri Trading Co. Ltd.

Please convey my best compliments to all friends. Thanking you,

Yours faithfully,
PANDIT.

From "TRUTH", Calcutta.

REMEDIES FROM HERBS

It is not possible for the modern scientist to view the miracles of herbs with the same insight with which the rishis of yore viewed them.

Those ascetics not only did recognise the physical properties of natural vegetations and minerals, but also propounded detailed principles, which are proving irrefutable even in this advanced age af science.

In the history of ayurveda, there is mention of two brothers, Ashwani Kumars, who were experts in the science of herbs and who, with the help of only herbs, rejuvenated Chyavana Rishi, joined the pieces of Daksha Prajapati's head, cured King Chandra of phthisis and rendered medical aid to persons wounded in war.

In the world's oldest books, namely, the Rigveda, Atharvaveda and samhitas of ayurveda, there is mention of the miracles of herbs. Even today, the forestors and aborigines cure many so-called incurable diseases with herbs. The mountaineers know several indigenous medicines which can cure certain diseases. To cure phthisis a herb " nagbala " with the root of durwa and banslochan were used. The herb rauwolfia serpentina was known centuries ago, to bring down blood pressure. Even to day it is the drug used in hypertension all over the world.

Dhanwadua was used in mental diseases. Herbs which possess the miraculous property of joining fractured bones are a guarded secret and known to a few even today. In Charak Samhita there is mention of some miraculous herbs like Brahm suverchall or himakshira, suryakanta, soma, etc. the use of which could rejuvenate human beings.

With the passage of time we have forgotten the virtues of many herbs and have lost them along with our ancient traditions. It remains in the hands of a few who regard them as their heritage and legacy. The modern man has even a tendency to belittle this great science. But when he realises that even digitalis, serpasil and penicillin are nature's boon to a dying man we should turn our eyes to Mother Nature and be grateful for the treasures she has to offer, and stop hankering only after artificiality. X.

L. I. C. FUNDS

Details of the Life Insurance Corporation loans to some big business houses were given by Finance Minister Morarji Desai in reply to Mr. Yashpal Singh and others in the Lok Sabha recently.

He said that in the three years ended last March 31, Birlas had been given Rs. 550 lakhs of which Rs, 43·5 lakhs had been disbursed so far. A loan of Rs. 70 lakhs to Tatas had had been fully disbursed. No loan had been given to Dalmias.

The terms of the loan were nine per cent interest yearly, reducible to eight per cent for prompt payment. The period of the loan to Birlas was 13 years and that to Tatas 15.

Loans were sanctioned on the merits of the applications, irrespective of whether they came from big industrialists.

He denied that half the advances made by the Industrial Development Bank last year had been to Industrial concerns owned, controlled or managed by the Birla group.

Neither was it correct that the Bank had set up a study group in this connection.

SANSKRIT CIVILIZATION

REVIEW BY "DECCAN HERALD", BANGALORE.

"SANSKRIT CIVILIZATION; By G. R. Josyer, Pub. by the author for The International Academy of Sanskrit Research, 100 Feet Road, Mysore. Rs. 10.

In recording the high water-mark attained by the Hindu-Sanskrit Civilization in its long uninterrupted career of over 5000 years, till the inevitable decline set in, the author of this astonishing survey marshals an array of facts and data, strictly documented withut any flourish of sentiment.

In 32 chapters he pin-points the spiritual heights attained by the Aryan races of India in the age of the Vedas and the Upanishads; The original researches into the fields of mathematics, astronomy and astrology; the development of a system of medicine "for the welfare of the body and the Science of Yoga for the health of mind, and the Tantra Sastra to develop the psychic, and esoteric forces latent in man's being"; the codification of social conduct in Dharma Shastras and of family life in Grihyasutras; the extraordinary heights reached by the fine arts like music, dancing, painting, etc., also the principles of statecraft, and of the art of war "with human and animal strategy, with physical weapons or sastras, and enchanted weapons or astras".

The author relates many interesting aspects of the Indian civilization that are not generally known. For instance, while on medicine, he points out how there was even plastic surgery and rhinoplasty in those days.

The book contains a large mass of data collected from various sources. The one drawback in the presentation, however, is that nearly threefourths of the work consists of quotations which have the effect of patronising certificates from a superior mentality.

Surely a thesis of this kind can stand on its own legs. All the same, this book deserves to be prescribed for reading in the Indian Culture Studies at the university level.

M. P. PANDIT.
Pondichery."

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

"A Splendid History." Dr. Sir C. R. Reddy, Pro-Chancellor.

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"Mysore will ever remember your great work, and your book will, for many, many years, be the standard for consultation." Amatyashiromani Sir T. Thumboo Chetty, KT., C.I.E.

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H. H. Krishnaraja Wadiyar IV

H. H. Nalwadi Krishnaraja Wadiyar's 84th Jayanti was celebrated before a large audience on the 30th June last, at the Sahakara Bhavan Hall, Mysore. After invocation, Sri G. R. Josyer welcomed the Chairman. Sri Agaram Rangiah, Editor, "Sadhvi" Mysore, and audience, and exclaimed the remarkable role of the Yadava Dynasty and Sri Nalwadi Krishnaraja Wadiyar in building up the Mysore State, and developing the Mysore City. Sri Agaram Rangiah said that he was a student of Sri G. R. Josyer 50 years ago. Sri Josyer was English lecturer, and his teaching of Cowper's "My Mother's Picture", was still vivid in his memory while most other things had been forgotten. He said that we owed gratitude to the Maharaja for his paternal care of the people, and his many contributions to the progress of Mysore. There was an interesting variety programme of Music and dance by students of the National Girls' High School, and distribution of prizes.

With the singing of the National Anthem the pleasant function came to a close.

DRINK AND COFFEE

The wide-held belief that strong coffee is the right "sobering up means" for inebriated persons was recently refuted. Work psychologist Professor Mullor-Limmroth from the Munich Technological University (Federal Republic of Germany) was able to prove that coffee has not the slightest effect on intoxication. On the contrary, it decreases the intoxicated person's reactions even more. The German scientist reached this conclusion after carrying out a series of tests, first with rats and later with human test persons. Both humans and animals reacted after they had had a few 'glasses', —but these "lightening reactions" were practically always wrong. Intoxicated persons who then drank coffee missed the mark more frequently than those in the first group. Tests with intoxicated car drivers clearly proved that they became even more nervous after drinking coffee and tended to make false moves. Coffee only evokes a positive effect, according to Professor Muller-Limmroth, when drunk by a sober person who shows no signs of fatigue. Once tiredness has taken hold, coffee only increases nervousness.

MAHARAJA BHOJARAJA'S SRINGARA PRAKASHA

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EDITED BY G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

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ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು॥ ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು॥ ರಾ॥ ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಅಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆಂದರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೇಲೆ ಮುಗಿಯುವವರರಿಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್‌ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯೆರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಅಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
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THE RATIONALIST

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for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

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RS. 15—00

UNIVERSITY AUTONOMY

The decision of the Calcutta University to postpone the B.A., B.Sc., and B. Com Part II examinations indefinitely has caused deep concern in educational circles as well as students, particularly the examinees.

The Vice-Chancellor, Mr. Malik said in an interview on Thursday that the situation was difficult. It was not easy to find a solution. The decision of the University to postpone the examinations was unavoidable in the circumstances. Some of the colleges were reluctant to allow their premises to be used as examination centres in view of the heavy damage done to the college property by some examinees. Invigilators demanded security. He did not know how the University could ensure security to the invigilators. He did not know if police protection would be available at all the centres for examination and whether such police protection was a feasible proposition. Even if police protection was available who would take the responsibility for the possible consequences of the presence of police in examination halls? In any case, the Vice-Chancellor felt the examination could not be conducted successfully without the co-operation of the students.

According to the Vice-Chancellor, trouble mainly arose out of the big gap between the syllabi and the teaching in the affiliated colleges. According to the U.G.C. there should be at least 200 days of teaching in a college in a year. But according to a survey made by the head of the Department of Statistics, Prof. Bose, most of the colleges affiliated to Calcutta University held classes for 100 to 125 days in a year! Only 7 out of 173 colleges had classes for 200 days in a year. In the circumstances, it was not unlikely that many of the examinees will feel bewildered on receiving question papers, as the subject matters of some of the questions have not been taught in the respective colleges. Many colleges had to remain closed for many days for some extraneous reasons.

About the questions set, Mr. Malik said that paper-setters were appointed by the Board of Studies and the questions set were not seen by anybody other than moderators. It was not possible therefore for the University authorities to judge beforehand if any particular question paper was stiff.

Mr. Malik said that it was his information that only a handful of students started trouble in the examination halls and that the vast majority of examinees were willing to go through the examinations. How to curb this minority was the problem.

* * *

This is the result of "University Autonomy"! No discipline for staff, no proper teaching, and no discipline for students. The Vice Chancellors ought to be ashamed!

Ed.

HISTORY OF MYSORE AND YADAVA DYNASTY

by G. R. JOSYER, M.A., F.R.E.S., M.R.S.L.

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ART OF WRITING

Parchments (written on the skin of goat or sheep) were also common in India, and the Roman writer Strabo mentions one such document sent from an Indian ruler to Augustus Caesar (in the early days the Christian era). Subandhu, in his Sanskrit drama "Vasavadatta" also speaks about a leather document.

The Jatakas refer to wooden planks used for writing in India. Wooden slates, with words inscribed on them and smeared with varnish were found in abundance in Burma.

Records were also written on silk cloth, and this was a common practice with Indo-Scythians (the Kushanas).

The most commonly used material for writing was "talapatra," the palmyra leaf. Iron bodkins called "kanta" were used for inscribing letters on them.

Hiuen Tsang is said to have taken bundles of palmyra manuscripts to China from India (seventh century). He speaks of them as from one to three feet in length and two to four inches in breadth.

A Tulu "paddana" supplies some interesting details with regard to the way in which the raw palmyra leaf is made fit for writing.

Palmyra leaves were put in the morning sun and heaped together in the evening. Both the ends of the leaves were cut off and the edges were trimmed. Oil and turmeric were smeared to these trimmed pieces, and they were dried again.

Charcoal powder was smeared on these leaves after writing on them was over, to make the letters legible. A hole was bored at the left end of the leaf and such trimmed pieces were joined together with a string to make a "book."

Peter Mundy, an English visitor to the court of the Keladi rulers, states to have seen "bundles after bundles" of neatly tied palm leaves, long, narrow and "handsomely rolled up" in the office of the Keladi palace.

Even today a letter is often called "ole" in Kannada, and the word is derived from the palmyra leaf document.

What about documents which the writers wished to last for centuries, say as long as the sun and moon can stay ("aachandraarka sthaayi")? Metal sheets and stones were used for inscribing them.

The Mohenjodaro findings brought to light a silver sheet with an inscription on it. Shivaji made a grant of land to the successors of Vijayanagar rulers, and the deed was inscribed on silver sheets.

Copper plates ("tamrapatra") were the most commonly used material for writing documents.

Two or more such sheets were joined together with a large ring, with a royal seal inscribed on it (the ring).

The Allahabad iron pillar inscription of Samudra Gupta is a fine example of metallic records.

Stone inscription were the most commonly used documents. The Asokan edicts are the earliest among such records. A grant or a sale deed or a proclamation was inscribed on a stone and it was displayed at some public place.

Nobody can tamper with their evidence as it was placed in the public, and nobody can destroy them easily as they were installed firmly.

The most sensational development in this line is popularisation of printing. The Chinese knew printing with stone or wooden engravings from quite a long time,

(Continued on page 6.)

The Rationalist

PRIVY PURSES

The question of privy purses and privileges has again assumed importance after ths AICC adopted a resolution urging the Government to put an end to them.

The Government of India is now giving Rs. 4·82 crores as privy purses as against Rs. 5·70 crores in 1948 when the States became part of the Indian Union. Of the 552 States at the beginning of 1948 as many as 284 of them agreed to receive privy purses while the rest were content with zamindari rights.

At present 179 rulers receive privy purses of less than Rs. 1 lakh, 77 princes between Rs. one lakh and Rs. 5 lakhs, 19 between Rs. 5 lakhs and Rs. 10 lakhs and six above Rs. 10 lakhs. The six in the last category are those of Hyderabad (Rs. 20 lakhs), Mysore (Rs. 26 lakhs), Travancore (Rs. 18 lakhs) Jaipur (Rs. 18 lakhs) and Baroda (Rs. 14·5 lakhs).

Rulership lapsed in the five States of Kuthar, Barat, Nandgaon, Akalkot and Sirmur.

Certain special privileges were guaranteed to the rulers under agreement entered into with the Government of India. These privileges were guaranteed by Article 362 of the Constitution which lays down that the privy purses will be paid out of the consolidated fund of India and that it will be exempt from all taxes of income.

Some of the important privileges guaranteed to the rulers are :

1. Free medical attendance and treatment to rulers and their families in Government hospitals: (2) provision of armed palace guards at the official residences of rulers: (3) provision of escorts for rulers and their families while travelling on payment of appropriate charges (4) right of the rulers and their consorts to fly their own flags on their residences, cars and aeroplanes; (5) rulers and the members of their families are exempted from the Indian Arms Act 1878 in regard to the possession of certain categories of weapons without licence; (6) privy purse is exempt from both income-tax and super-tax and also from the computation of total income and world income; (7) annual rental value of the official residence of a ruler is exempt from income-tax; (8) rulers can register their cars and take out driving licence without any paymont; (9) exemption of rulers from local taxation has been left to the State Governments for decision though it was communicated to them that the position obtaining prior to August 15, 1947 should be continued; (10) the use of red number plates by the rulers on their cars is permitted. (11) baggage of rulers with a salute of 10 guns and over is exempt from customs duty, all articles intended for the personal use of a ruler with a gun salute of 19 and over or for members of his family are xampt from customs duty; excise duty payable on petrol purchased by the rulers of 19 guns and over is refunded to them; (12) permission of the Government of India is necessary for filing a suit or launching prosecution against the rulers; (13) the rulers are to be addressed by their usual recognised titles; (14) fishing and shooting rights of rulers have been protected; (15) military honours to be provided at the time of funeral of the ruler or his wife or heir-apparent; (16) properties used for residential purposes by rulers will not be requisitioned or acquired without their consent and without payment of reasonable

compensation; free supply of water and electricity for the private residences of the rulers within the State upto the present consumption, this concession being applicable only to rulers like those of Bikaner, Jodhpur, Jaipur, etc., and the members of their families; (17) exemption of compulsory acquisition of land is applicable to rulers like those of Rampur, Banares, etc., (18) public holiday on the ruler's birthday in the areas constituting the former States of Jodhpur, Jaipur, Kutch, etc., (19) postal and telegraph privileges like the grant of free wireless receiver licences, booking of priority and immediate telegrams (only by certain selected rulers with gun salutes).

A special privilege granted to the Maharaja of Cochin i) the free supply of 40 copies of the Panchangam so long as it continues to be printed by the Government!

* * *

People who talk about Privy purposes don't seem to know that the amounts were increased or decreased by the Residents and Viceroys to cover the Princes' expenditures approved by the British Resident. For instance it was 16 lakhs in Mysore until Mirza became Secretary. Then he increased Palace establishments and commitments, and got it enhanced to Rs. 26 lakhs. Now the commitments no longer exist, and the 26 lakhs are just being squandered! It is irrational to speak now of Patel's treaty when the Princes have disowned their own commitments, and the Central Government financially and politically is in doldrums, and cannot pay its foreign debts. Moreover there is the "Emergency"! Ed.

TRAINING PERFECT WIFE

Millions of men have searched for a perfect wife. But Thomas Day, an 18th century lawyer, had a better idea—he set out to train one!

When he was 21, he got the custody of two 12-year-old foundlings whom he christened Lucretia and Sabrina and drew up a curriculum for them. Apart from science, languages, the classics and deportment they were to be schooled to be indifferent to both pleasure and pain in line with the precepts of the ancient Stoics.

Lucretia was soon found to be so stupid as to be beyond learning anything. So she was apprenticed to a milliner who, as she grew to be comely if not bright, married her.

The lawyer carried on his mission with Sabrina, whom he lodged with the widowed mother of a friend of his, James Bicknell. To test Sabrina's fortitude, pistols loaded with blanks were fired close to her ears. She was also 'taught' to bear pain by having hot sealing wax dropped on her arms!

Although Sabrina behaved in anything but stoical fashion during the tests' Day persevered and when she grew older had her sent away to boarding school.

Whilst she was gone, the lawyer thought he saw two possible paragons of wives in two sisters Honora and Elizabeth Sneyd. However Honora refused to take the tests that were suggested and Elizabeth, although she satisfied the educational requirements, failed the fortitude tests!

So Day resolved to turn towards Sabrina again; but she anticipated him and married his friend Bicknell!

So he had to seek again, this time among women already possessing the satisfactory education. Eventually he found such a woman. Esther Milner.

WAS CHRIST YOGI?

Yoga teacher Patrik Benichou (28) and his wife, Mariza (26), had themselves nailed to cross-like structures to demonstrate the power of persons skilled in the use of yoga, at Canada's Expo 67 at Montreal, and appeared none the worse for up to 30 hours they spent thus. Benichou, of Hindu-Israeli parentage, who formerly lived in France, was nailed through one hand and a foot to the structure. His wife was nailed through both her hands to the virtually erect cross-like structure.

M. L. A.'S

"We 216 members of this House are all like cats. The 25 million people of the State are the rats. We are playing with their lives"!

This "confession" by an introspective member all but summarised the mood of the Assembly which debated the whole day the demands of the Food Ministry, forming an important part of the demands of Government trading.

Concoctor of the rat-cat analogy was Mr. C. K. Rajiah Setty, of the PSP.: Regret that the legislators were not able to do much to alleviate the mounting miseries of the common man was inherent in it. The analogy had a bit of poignance about it.

"You Ministers and we legislators", said Mr. Setty, turning to the Treasury Benches, "are immensely happy, because we can get things done. But not the poor, neglected common man. He must be cursing us".

He followed up this welling up sympathy with a friendly advice to the Cabinet. If you are incapable of bringing down the soaring prices", he said, "please stay down and quit your posts, making way for somebody who can really do so". He did not leave himself out, either. "When you quit", he assured them, "so do I. Both of us do not deserve to stay!"

(*Continued from page 3.*)

The Europeans adopted it in the early parts of the fifteenth century.

Johana Gutemburg, a German, introduced moveable wooden types in 1438 and brought about a revolutionary change in the art of printing. Italians carried the art of typography to a high level of perfection later, and the first printing press was brought into vogue in England by William Caxton (1477).

The introduction of the stereotypes and the rotary machine and the use of mono and lino plants for composing have revolutionised the art of printing. Typewriters have saved the time needed for preparing manuscripts.

Microfilms help saving space by reproducing some 64 pages of a journal or a book on a single tiny film.

Man's ideas have thus been preserved for others from centuries, first finding their way on stones and now on paper and microfilm.

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Sir C. P. Ramaswamy Iyer.

* * *

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RS. 15—00

A STRANGE STORY

From time to time, Henry Jaeger, a successful, younger generation German writer, provides new conversation topics. This time. a personal matter is placed in the foreground. in the form of a petition written by the novelist to Chancellor Kiesinger.

The new 40-year old Henry Jaeger began his writing career – similar to Karl May and Hans Fallada, two other German writers – behind prison walls. As a young man between 23 and 27, Karl-Hoinz Jaeger was the leader of a youth gang which started with thefts and burglaries before carrying out its great "coup". The young rowdies succeeded in robbing a post-saving office and therewith 80,000 DM (20,000 dollars). Jaeger was caught some months later, brought to court and sentenced to 12 years in prison.

During his prison stay, the former gang chief turned into a candid person who honestly regretted his trespasses. In these years, he discovered his talent, wrote his first novel "The Fortress" – on toilet paper – and found a helper and advocate in the prison's Protestant pastor, Dr. Kuhler, who brought the manuscript out of the prison. Before Jaeger was released in 1963 - as an act of grace – his first novel, published under the name Henry Jaeger, was a success. The critics outdid one another in their praise, without having the slightest idea of the author's criminal past.

Following his release, Jaeger first worked as an editor for a daily Frankfurt newspaper, married the daughter of a high justice official and dedicated his work entirely to more or less realistic literature. "The Fortress" was followed by the book "The Rebellion of the Lost", "The House of Pleasure", the autobiography "Punished Time" and finally by his first television play "The Prison". The film version of "The Fortress" was also a success.

The former gang-boss has meanwhile been able to return a large part of the money which he and his pals had stolen! Jaeger willingly agreed to repay the entire sum of 80,000 DM as the others are destitute and he is considered the "total debtor" in the eyes of the law. He was unwilling, however, to accept the post's reckoning of interest rates – according to which, his entire debts amount to 110,000 DM. Jaeger therfore turned to Chancellor Kiesinger and asked him to release him from this unusually high interest sum. The head of the Bonn government is said to have passed the petition on to the proper minister. Jaeger's chances of finding mercy in the eyes of his creditor is herewith reduced to a narrow ray of hope. Thus Henry Jaeger will have to continue to pay for his youth delicts with high interest rates – and thus includes the time he was behind bars and unable to repay even the slightest sum. Jaeger's name as a successful novelist will certainly not suffer, however.

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WHAT A BOOK TO WRITE!

Eight years from now—not 80—a disaster of unprecedented magnitude will face the world. Famines, greater than any in history, will ravage many nations in Asia, Africa, and Latin America, as a hungry, swelling population bolts up the earth's food.

Already, United States food surpluses are virtually exhausted, just as birth control programmes are failing. Western technology will be unable to increase food production in time to avert the death from starvation of tens, and possibly hundreds, of millions. What is more, it is already too late to do anything to avert this monumental disaster on a global scale.

This is the shock, amply-documented thesis of a book soon to send tremors around the world. Its cold-blooded conclusion is that entire populations will have to be sacrificed in order to save others.

The cruel decisions as to who is to die and who is to live will have to be made by Australia, the United States, Canada and Argentina—the four largest wheat-producing countries of the world.

The frightening prospect is set out in a sober, analytical volume starkly entitled "Famine 1975!" and sub-titled, "America's Decision: Who Will Starve?", by two brothers, William and Paul Paddock.

Paul Paddock is a retired U.S. diplomat who served in Japan, Indonesia, China and North Africa. William Paddock is a prominent agronomist who has lived, worked and travelled extensively in the undeveloped nations.

The famine threat now stalking India, they say, is the bell-ringer that shows the path which other nations, "like sheep going to the slaughter", are following. The hungry nation that today refuses to heed India's history "will be condemned to believe it". India they add, is "today's writing-on-the-wall for the hungry nations of 1975".

In the circumstances they advocate a "triage" technique for supplying food to the world's hungry nations when the crisis falls. Triage, or sorting out, is a term used by military doctors to assign priority of treatment to wounded soldiers.

Under this system, the casualties are divided on the basis of three classifications; those so seriously wounded that any treatment would be useless. They are the "can't-be-saved". Then there are "walking wounded", those who can survive without immediate treatment, and finally, those who can be saved by prompt medical care.

To send food to a "can't-be-saved" nation, they contend would be like "throwing sand in the ocean". Instead, they counsel, American officials should base their decisions on whether the survival of a specific nation will:

Help maintain the economic viability and relative prosperity of the United States during the "Time of Famines."

Help maintain the economic stability of the world as a whole.

Help create a better world after the troubles of the time of famines have ended.

The authors warn against a planless system that would spread out America's food supplies too thinly, on the "delusion" that all hungry nations can be saved.

The United States, they say, should ignore the prospect that if food is withheld from a country it will "go communist". A nation in the chaos of famine they argue, "poses no threat of disaster to us". Besides, by drawing on the food supplies of Russia, if possible, hungry undeveloped nations would weaken the economies of the communist giants.

(*Continued on page 6.*)

The Rationalist

INTERNATIONAL ENQUIRIES

Vetlanda, May 7, 67.

Director,
International Academy of Sanskrit
Research, Mysore.

Dear Sir,

I am studying at the technical high class at the Withala School and I have taken a great interest in different disappeared and ancient technics. I now wonder if you would like to help me to solve some problems of mine.

1. Would you like to send me some informations about the "Weekly Shilpa Sansar" magazine. Price, publisher and subscription?

2. The "Mahabharata", which describes the fights between the sons of Kuru, specially the "Narayana" and the "Agneya" weapons. Are there any reports or editions in English on this subject?

3. In one number of the "Weekly Shilpa Sansar" magazine, Shri Parashuram Hari Thatte gives an account of aeroplanes in the old India. He refers to Agastya Samhita. The author should be Kumbhodbhava Agastyamuni. I now wonder if there are any English edition or reports, documents in this scientific area. If there are, would you send me the price and the address of the publisher?

4. "Vimana Shastra", by Arya Samaj, collocated by Maharshi Bharadwaja with notes by Bhodhananda, deals with different problems in the aero-scientific area. Is there an English edition or reports, documents, if so, would you send me the price and address of the publisher?

Any informations will be received with the greatest interest and gratitude.

Yours most respectfully
Torbjorn Holmqvist.

* *

Torbjorn Holmqvist,
Skiljevagen 17,
Vetlanda, Sweden.

Ernest Heinrich 6. June 67.
2085 Quickborn b. Homburg
Toristrode 7.

Dr. G. R. Josyer,
International Academy of Sanskrit
Research, Mysore S. India.

Dear Sir,

Some years ago according to newspaper information, you published new translations of Vedic documents.

There was mention of prehistoric scriptures written by Maharshi Bharadwaja on ancient technics and similar topics.

We are very interested in this and ask whether some copies are still available.

We are also interested in original Sanskrit documents if they are not translated yet. For any further hints you could give on related subjects we should be very obliged to you.

Thanking you in advance,

Yours very sincerely,
Ernest Heinrich.

CJAARSLEFF JORGENSEN
SKELLINGSTED
MORKOV.

Skellingsted, June the 29th, 67.

To G. R. Josyer,

I have just read a book by the author; Max B. Miller, and in it I found a very interesting chapter. It is a part of a book written by Maharshi Bharadwaja in Sanskrit, the book is called Samarangana Sutradhara, and the headline is translated to: "Aeronautics". The chapter tells about ancient aeroplanes; Vimaanas.

Now I would be very grateful if you would send me further informations about this book, or tell me how I can get these informations.

It is may be too much to ask for, but I would be very grateful if you would do me this big favour.

Sincerely yours,
Klaus Aarsleff Jorgensen.
Skellingsted pr. Morkov,
Denmark - Europe.

RUPPERATH

"Our future lies in the past." This is how the tiny village of Rupperath in the Eifel mountains to the west of the Federal Republic of Germany characterises its economic miracle. Today Rupperath is known well beyond the frontiers of Germany for its tasteful and imaginative woven goods. Only a decade ago the tiny village with its hundred houses was a constant cause of concern for the authorities There was no industry and even with modern aids the poor soil was not very fertile. The young people left for the towns. But an old hand-loom discovered by chance in the attic of the village school brought about an immediate change. On the teacher's initiative the 58 girls and boys at the school learnt the long-forgotten art of weaving. When the sale of the first hand-woven-articles prove to be an enormous success even the more sceptic of the local farmers began to show interest in buying an old hand-loom or spinning wheel.

Soon there was one in every house and not only the women wove with increasing dexterity. Often the men too exchanged the plough for the shuttle in their spare time. The "weaving village" drew attention to itself and its small objects d'art by staging exhibitions, first in Rupperath itself, then in neighbouring towns and cities. Within a few years Rupperath table-cloths, cushion-covers and rugs were known and in demand all over the country, particularly as each article has a unique pattern. Young people were not satisfied with cottage industry. Some of them began weaving full-time (for everyone else in Rupperath it is still a spare-time occupation) and started to make clerical garments. They commissioned well-known artists to design the ornaments and so laid the foundation stone of their village's international reputation in this field. Today altar cloths, vestments and stoles, with a choice between more than a hundred different designs, are sold not only in Switzerland, Belgium, Holland and Luxembourg but also overseas!

These complex business connections made commercial organisation necessary. The individual families combined to form a Hand-Weaving Guild, which now looks after the sales and distribution side, buys raw material and allots work. Payment is made according to quality, degree of difficulty and labour involved. "The hand-weaving village's good reputation must be maintained."

* * *

But in India the reputation of hand-weaving (khadi) is poor quality and large-scale misappropriatic... Ed.

(*Continued from page 3.*)

Applying their theory to specific examples, the authors place India, Egypt and Italy among the "can't-be-saved" countries, and therefore not worth feeding. India today "absorbs like a blotter" 25 per cent of the entire American wheat crop. To continue this aid would be beyond the resources of the country. Besides, they add, "if America cut off food to India, it would not loose a reliable friend—not gain an enemy able to do serious harm."

To send food to Egypt would mean curtailing or cancelling food shipments to other needy nations. Moreover, the Egyptians have shown no capacity to feed themselves. As for Haiti, its people "are sunk in ignorance and indifference, and the Government is entrapped in the tradition of violence."

Turning to communist China, the authors say famine there will be delayed only as long as Australia, Canada and Argentina continue to help grain to it "for cash".

With an underlying note of regret that these three countries are so mercenary as to sell their crops for money, the authors say that if sales of wheat to China are stopped, "rioting and civil disorder will surely be imminent."

In fact, they add, Canada and Australia "have a practically guaranteed market in the communist world for a generation to come!"

* * *

This book should make Chandrashekhar more frantically crazy than ever! Ed.

COMPLEX SUBTRACTING

An easy way to subtract is being taught to pupils of the Secondary Modern School at Crownhills. Henry Earnshaw, who thinks that the element of "black magic" will make the idea appealing to his charges.

This is how it works.

To subtract 2,895 from 17,294, write down the larger number and then write underneath it the difference between each of the digits in the smaller number and 9, thus;

17294
7104

Add these two numbers--24,398—take 1 from the first figure, and add 1 to the last, and the result is 14,399. And that is the answer.

The explanation is that instead of subtracting, you add the difference between the smaller number and 9,999 and then take away 1,000 and add 1.

WEIGHT

If you want to know whether your baby will grow into a tall, well-built man or not, do not worry about what he weighed at birth, advises Dr. H. V. Muhsam, of the Jerusalem Central Bureau of Statistics, in The Lancet.

It is a more reliable guide if you measure his height after a month. And says, Dr. Muhsam, don't be too proud if baby is extra big or depressed if he is extra small. During the first four years of his life, his growth rate will adjust itself and bring him into line with the average child.

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THE RATIONALIST

A Weekly

For the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVII No. 39-40] Monday 24-7-67 & 31-7-1967 [Price 00-10 NP

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RIGVEDA-SAMHITA PADA TEXT

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MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.E., F.R.E.S. M.R.S.L.

RS. 15—00

"VEERATARANGINI"

Professor Shashidhar Sharma of the Punjab Univesity, Hoshiarpur, Punjab, author of the above War Poem in Sanskrit, was pleased to send us a copy of his talented work, and asked for an opinion. We sent the following:

"Professor Shashidhar Sharma, a hero in the Sanskrit litarary field, has honoured the heros of the field of war in this "War-Poem" "Veeraarangini". Being so near the modern Kurukshetra, the war-fumes seems to have fired his literary gifts, and he has paid tribute to the nation's protectors in the best of languages, Sanskrit. It is also evidence that Sanskrit is a living reality in this land, and will remain an eternal reality, producing men from century to century who feed its flmes and keep it aglow as Sri Shashidhar Sharma has done. Either it is a perfected scholar in Sanskrit who blooms out as a national poet like Professor Sharma, or a rustic Valmeeki blurts out his Divine gita in words of fire,

"Maa-nishaada pratishthaam twam agamah Shaaswtatees Samaah |
Yathkrowncha mithunaadekam avadheeh kaama-mohitam ||"

In providing his own commentary on his Poem Professor Sharma has prevented other commentators from perverting his ideas according to their limitations; and in giving the Hindi translations of the text he enables all ranks of the military to appreciate the invaluable tribute that he has paid to their gallantry.

I am glad to to offer my felicitations to Professor Shashidhar Sharma on his exceptional literary achievements.

G. R. Josyer,
6-7-67.

Hoshiarpur, Punjab.
20-7-67.

ACKNOWLEDGMENT.

Dear Sir,

This is to acknowledge thankfully the receipt in time of your valued remarks on my work "Veera-tarangini" I feel myself indeed privileged that I have been able to win the affection and esteemation of veteran scholars like you. Your remarks reflect not only the rare insight capable to penetrate into the heart of the poem, but also the sky-like vastness and serenity of heart. It was extremely gratifying that we have still the appreciators of excellence and originality like you.

I am confident that your valued co-operation will always be forthcoming, which is the only support of this humble servant of Saraswati.

With best regards,

Yours Sincerely,
SHASHIDHAR SHARMA.

OLIVER WENDELL HOMES

"To have doubted one's own first principles is the mark of a civilised man.

Freedom of contract begins where equality of bargaining power begins.

The great act of faith is when man decided that he is not God.

To rest upon a formula is a slumber that, prolonged, means death.

The character of every act depends on the circumstances in which it is done. The most stringent protection of free speech would not protect a man in falsely shouting fire in a theatre and causing a panic. The question in every case is whether the words are used in such circumstances and are of such a nature as to create a clear and present danger.

In the abstract, I have no very enthusiastic belief in free speech, though I hope I would die for it.

If there is any principle of the U.S. Constitution that more imperatively calls for attachment than any other, it is the principle of free thought—not freedom for those who agree with us, but freedom for the thought we hate.

The chief end of man is to frame general propositions, and no general proposition is worth a damn;

No generalisation is wholly true, not even this one.

General propositions do not decide concrete cases.

It is revolting to have no better reason for a rule of law than that it was laid down in the time of Henry IV.

Great cases like hard cases make bad law.

The standards of the law are standards of general application. The law takes no account of the infinite varieties of temperament, intellect, and education which make the internal characters of a given act so different in different men. It does not attempt to see men as God sees them, for more than one sufficient reason.

It is our duty to delare lynch law as little valid when practised by a regularly drawn jury as when administered by one elected by a mob intend on death.

Life seems to me like a Japanese picture which our imagination does not allow to end with the margin.

Life is an end in itself, and the only question as to whether it is worth living is whether you have had enough of it.

On the whole, I am on the side of the unregenerate who affirm the worth of life as an end in itself, as against the saints who deny it.

To live is to function. That is all there is in living.

As life is action and passion, it is required of a man that he should share the passion and action of his time, at peril of being judged not to have lived.

All life is an experiment.

The greatest good of a minority of our generation may be the greatest good of the greatest number in the long run.

If the welfare of the living majority is paramount, it can only be on the ground that the majority have the power in their hands.

With effervescing opinions, as with the not yet forgotten champagne, the quickest way to let them get flat is to let them get exposed to the air.

We have to choose, and for my part I think it a less evil that some criminals should escape than that the government should play an ignoble part.

All I mean by truth is what I can't help thinking.

A word is not a crystal, transparent and unchanging. It is the skin of a living thought and may vary greatly in colour and content according to the circumstances and time in which it is used."

The Rationalist

ENIGMA OF UNIVERSE

When Mrs. Albert Einstein was shown the biggest telescope in the world, she asked: "What do you do with this enormous machine?"

"Why, we study how the Universe is made," the astronomer answered.

"That's strange—my husband does the same thing with a pencil on the back of an old envelope."

Albert Einstein described the properties and motions of bodies making up the Universe by exact mathematics.

What does a philosopher think about? Also about the Universe?

Dr. Gustav Naan, Philosopher, Vice-President of the Estonian Academy of Sciences, is lean, preoccupied and taciturn.

"See that building there?" he says. "Imagine for a moment that half of it is gone—destroyed by an explosion, say. Of course, they've built a new wall and plastered and painted it, and you don't see any damage. But still you notice right away that the house is sawn off some way; it's lopsided. It's the same with the Universe."

The world is composed of atoms and these are composed of elementary particles. The hydrogen atom is the simplest—it has a nucleus with only one electron orbiting round it. The electron is a negative electric charge.

The hydrogen nucleus consists of a proton which is positively charged, and a neutron which is electrically neutral. The biggest atoms have a hundred or more electrons in orbit and just as many protons and neutrons in their nuclei. The whole construction is balanced and quite stable.

Only a short time has passed since the first three elementary particles were discovered, but now a great number are known, and nobody can say how many there should be and why. Physicists eagerly seize on any hint of a system governing these "bricks" making up the Universe.

The most remarkable principle among these bricks is that every particle has its counterpart—an anti-particle. This symmetry was not discovered first in an experiment and then explained—it was first predicted mathematically. That was in 1928 when Paul Dirac, at that time a young, little known theoretician, applied arithmetic to the equation for the electron.

Every schoolboy knows that when you extract a square root you must write plus and minus before the answer. Then why shouldn't there be a positive electron besides the negative one?

We are accustomed to thinking that the actual real quantity is the "plus" quantity and that the "minus" quantity, invented some time or other to denote debts, is only for convenience in formal operations. Negative solutions are often at odds with common sense and are disregarded.

What could be more contrary to all the facts of physics than a positive electron, a hole, so to say, instead of a particle. But Dirac insisted that there should be such a particle.

And it was actually found four years later, and is now known as the positron. After that discoveries came thick and fast, and today a counter-part has been found for every particle.

And so we have become convinced that the Universe is lopsided: there are particles, there are atoms, there is matter—but where are the anti-particles, where are the anti-atoms, where is the anti-matter? For some reason there aren't any!

And then there is another unpleasant or happy surprise—it's a matter of taste: There are people who don't like symmetry. At any rate there were the experiments of Tsung Dao Lee and Chen Ning Yong in America who demonstrated in 1957 that space itself is lop-sided!

These two young physicists, on carefully counting the particles flying off in different directions from a radioactive preparation, felt about the same as a carpenter working with a screw: clockwise the screw is hard to turn, but anti-clockwise it turns easily.

It shoud be noted that particles also have a helical rotation—their "spin." It seemed that particles with an opposite spin were fewer in number, as if the spin prevented some of them from flying out. But what difference does it make in which direction empty space is rotating.

Lee and Yang were awarded the Nobel Prize, and physicists had something more to think about. Soviet Academician Lev Landau found the only way to save the principle of the "conservation of parity" which had been upset by Lee and Yang's experiments: he suggested that a formal operation, "combined inversion," should be performed every time—something similar to reflecting the system in a mirror.

This mathematical trick saved the fundamental law of the microcosmos but what it meant in reality Landau himself did not know. He simply said: "If mathematics predicts a fact, it will probably be discovered just as the position was discovered."

It was at this point that Gustav Naan began his work. He considered, mathematically, the "complete inversion of the world"—that is, he simply changed particles, left-hand rotation, and made time itself—on paper, of course, run backward: the past became the future. That was how the contours of the anti-world appeared.

(To be continued.)

ART OF READING

You can read a whole line of print just by looking at the middle word—if you relax your eye muscles first in the way suggested by Mr. Mervyn Tester.

Open any book and run your eyes along the top margin, down the right-hand side, along the bottom margin and up the left hand side. Do this backwards and forwards for 30 seconds until you feel that the page is most composed of margin.

Now your eyes are relaxed, and you can read each line without looking at any but the middle word.

This faculty wears off after a few lines and can be regained by more margin-looking.

Eventually you will become quite expert with practice, and relaxed eye-muscles lead to the eye-health. Mr. Tester has given up spectacles after 18 years.

POLITICS. PHILOSOPHY & PHANTASY

by G. R. JOSYER, M.A., F.R.E.S.

Contains many beautiful pieces of writing on Political, Philosophical and imaginative subjects.

289 Pages. Rs. 5/-

CORONATION PRESS, MYSORE.

Ministry of Education,
Government of India, New Delhi.

To the Hony. Director, 21-2-1967.
International Academy of Sanskrit Research, Mysore.

Sir,

I am directed to refer to your letter and to say that it has been decided to purchase 25 copies of the following books.

Bhojaraja's Shringara Prakasha Vol. I.
" " II.

You are requested to supply a copy of each of the books to the Universities/Institutions as per list attached ;

Yours Faithfully,
D. N. MALIK,
Section Officer.

1. Kendriya Sanskrit Vidyapeetha, Tirupati. 2) Mithila Institute, Darbhanga, 3) Sanskrit University, Darbhanga, 4) Jayaswal Research Institute, Patna, 5) Sanskrit College, Parlakimidi, 6) Central Secretariat Library, North Block, New Delhi, 7) Sanskrit Sahitya Sammelan, New Delhi, 8) Seth Bholabhai Institute of Research, Dhandra, 9) Kuppusami Sastry Institute, Mylapore, 10) Adyar Library, Adyar, 11) Bhandarkar Oriental Research Institute, Poona, 12) Saraswathi Mahal Library, Tanjore, 13) Deccan College Research Institute, Poona, 14) Oriental Research Institute, Mysore, 15) V. V. R. Institute, Sadhu Ashram, Hoshiarpur, Punjab, 16) Maharana Samrat Sanskrit College, Udaipur, 17) Sanskrit Vishwa Vidyalaya, Varanasi, 18) Ganganath Jha Research Institute, Allahabad, 19) Sanskrit College, Bankim Chatterji Street, Calcutta, 20) Asiatic Society, Park Street, Calcutta, 21) Sanskrit Bhavan, Agartala, Tripura, 22) Imphal Sanskrit College Tol, Manipur, 23) Govt. Sanskrit College, Salam, Simla, 24) Shri Sanskrit Pathasala, Quela Goa, 25) Ranganath Sanskrit Vidyalaya, Jammu.

FORM No. 155. (See Rule 329.)

MEMBERS' VOLUNTARY WINDING-UP.

Name of Company : THE MANDAYAM CORPORATION, Ltd., MYSORE-4.
(In Liquidation.)

NOTICE CONVENING ANNUAL GENERAL MEETING

Notice is hereby given in pursuance of Section 496, that a General Meeting of the Members of the above named Company will be held at K I-1087, Hundred Feet Road, Mysore-4, on the Thirteenth day of September, 1967, at 3 O'clock in the afternoon for the purpose of having an account laid before them showing the manner in which the Winding-up has been conducted, and the property of the Company has been disposed off and of hearing any explanation that may be given by the Liquidator.

Mysore.
22—7—67.

G. SRINIVASA JOSYER,
Liquidator.

H. H. Mummadi Krishnaraja Wadiyar Jayanti Celebration Committee

request your presence on the occasion of the Celebration of the 173rd Jayanti of

H. H. SRI MUMMADI KRISHNARAJA WADAYAR, G.C.S.I.

under the Presidentship of

SRI K. P. RAMANATHAIYA, M.A., I.A.S.
Rtd. Divisional Commissioner

on Sunday the 13th August 1967, at 6 p.m.
at the Narasimharaja Sahakara Bhavana
100 Feet Road, Mysore,

G. R. JOSYER,
M.A. HONS; F.R.E.S. M.R.S.A.
Convenor.

ಶ್ರೀಮನ್ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

ಜಯಂತ್ಯುತ್ಸವ ಸಮಿತಿಯವರು

ಕಾಲ ೧೩-೮-೧೯೬೭ ನೇ ಭಾನುವಾರ ಸಾಯಂಕಾಲ ೬ ಘಂಟೆಗೆ
ಮೈಸೂರು ನೂರಡಿ ರೋಡ್ ಶ್ರೀ ನರಸಿಂಹರಾಜ ಸಹಕಾರ ಭವನದಲ್ಲಿ

ಮಹಾರಾಜ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ

೧೭೩ ನೇ ಜಯಂತ್ಯುತ್ಸವಕ್ಕೆ

ತಮ್ಮ ಸುಪಾಗಮನವನ್ನು ಬಯಸುತ್ತಾರೆ.

ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥ್ಯೆಯ, ಎಂ.ಎ., ಐ.ಎ.ಎಸ್.
ರಿಟೈರ್ಡ್ ಡಿವಿಜನಲ್ ಕಮಿಷನರ್,

ಅವರು ಅಧ್ಯಕ್ಷತೆ ವಹಿಸುತ್ತಾರೆ.

ತಾವು ದಯಮಾಡಿಸಿ ಭಾಗಿಗಳಾಗಬೇಕೆಂದು ಕೋರುತ್ತೇವೆ.

ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.,
ಆಮಂತ್ರಕರು.

ಮು||ರಾ|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾ ಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian Hictory.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆದಂರೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರದ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಕೊಂಡಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದಮೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVII No. 41] Monday 7-8-1967 [Price 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

RIGVEDA-SAMHITA PADA TEXT

In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

SCIENTIST RACKETEERS

The colossal increase in expenditure on salaries owing to unbridled recruitment in the national laboratories in the last several years is bringing research activity under the Council of Scientific and Industrial Research to a grinding halt.

The CSIR, which controls 33 national laboratories and 10 research organisations in the country, is now striving to rid itself of this "Frankenstein monster."

The Director-General of the CSIR, Dr. Atma Ram, who in his initial enthusiasm after becoming the Director-General set out to clean the cobwebs of the CSIR laboratories, finds himself enmeshed !

A high-level Scientists' Committee appointed to scrutinise the Five-year plan proposals has suggested a drastic cut in the alarming non-productive expenditure in laboratories.

The committee consisting of scientists from outside the Council is headed by Dr. Atma Ram.

The lion's share of Rs. 18 crores spent on research annually by the CSIR laboratories now goes in the form of salaries.

The unplanned growth of staff has resulted in an expenditure of 65 to 85 per cent of the budget of the laboratories on salaries alone.

This has seriously affected research because many laboratories find they cannot spare enough funds to run research projects with adequate equipment or facilities.

Lack of amenities has in turn rendered many scientists workless !

Having appointed a large number of staff, laboratories cannot now retrench them. Because of the economic difficulties the country is facing, the laboratories find it hard to pump more money into a large number of unproductive research projects from the public exchequer merely to keep the scientists employed.

Top scientists have pointed out that in a country like the Soviet Union where salary is very high, the proportion of salary expenses to working expenses does not exceed 50 per cent of the total.

Even in India, it is pointed out, private sector research laboratories do not spend more than 30 per cent on salaries.

The high-level Scientists' Committee has made a strong plea to check growth of "unrelated" staff in laboratories who only increase the "paper work."

An example of this is the Council's staff position. The Council's total scientific personnel in all laboratories was only 3,592 against a total staff of 15,122 !

An interesting fact that has come to the notice of the committee is that there are scores of non-scientific persons in the CSIR who have been given scientific posts in the last four or five years !

Surprisingly, there are many senior scientists in the Council who never had even elementary science education !

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All credit to Bhatnagar and Thacker ! Ed.

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LIFE-SPAN

Science in its present state can tell us nothing definite about the laws governing longevity.

It has been observed that among the vertebrates, rising in the scale from fishes to reptiles, then from reptiles to birds, and from the latter to mammals, the more complicated and highly developed the organism the briefer becomes the life span.

Fish and reptiles live longer than birds, and among the birds some attain an age much greater than that of mammals. Carps reach an age of 150 years, tortoises can survive for two centuries, and the life span of some snakes and crocodiles is very long.

Parrots live to 100 years, eagles to 118 years, while falcons can reach the age of 100 years. Birds, however, never live to the great age of tortoises and crocodiles.

The life span diminishes as we rise in the scale to the level of mammals. The elephant is capable of attaining an age of 100 years; horses 50 years; camels 40; cattle 30; sheep 12-14 years.

Although it has been said that the elephant has the longest life among mammals, observation has proved that it is man alone, despite that his organism presents the nearest approach toward perfection, who can attain an age beyond any observed among other mammals.

Centenarians are by no means rare among homo sapiens, and in France approximately 150 persons, aged 100 years or more die every year. Several authentic cases are on record of longevities beyond 140 years. The best authenticated cases are of Drakenberg, born in 1626 in Norway, who died in 1772 at the age of 146 years, and of Thomas Parr (1482-1635) who is buried in Westminister Abbey, having died at the age of 152 years and 9 months.

Attainment of such longevity, therefore, is not incompatible with the constitution of the human body. Numerous studies have been made to discover the laws governing the duration of life.

According to one study, the total duration of life can be measured to some extent by that of the duration of growth, and since the time required for an animal to attain its full growth is precisely determined in each of the species, it is possible to calculate the life span for each. According to this study the duration of our life depends neither on constitution, nor on habits nor on the quality of nutrition.

Basing the theory on this principle, it is asserted that the life span is six to seven times longer than the period of growth. Thus, the horse which reaches its full growth in four years would live for 25 or 30 years. Assuming that man reaches his growth at 14, his life span would be determined as between 90 and 100. But actually the age at which our bones stop growing is 20 years, hence man should be able to attain the age of 120 to 140 years.

Although observation confirms the theory that it is possible for man to live for 140 years, very few of us ever reach that age, the majority dying between 70 and 75 years. This age bracket can by no means be regarded as the natural term of human life. In fact, many dying in this age group are still well preserved so far as their physical and intellectual powers are concerned, hence their deaths cannot be ascribed to senile debility.

The majority die as the result of infections or affections of the heart, the kidneys, etc, and of diseases that result from tension and the fast pace that civilisation brings in its wake.

(To be continued.)

The Rationalist

PAST BIRTHS

Prof. Hemendra Bannerjee of the Rajasthan University, Jaipur is visiting London and New York in connection with research into the reincarnation of the human soul. His subjects are two Indian girls whose "recollection" of earlier life are so vivid that they are convinced that they have lived before.

Prof. Bannerjee is accompanied by one girl— Mohini, aged nine—who astounded her family by recollections of her previous life 100 years ago in New York!

The professor is taking her for confrontation with descendants of the family she described. Describing the case to a science journalist, Prof. Bannerjee is reported as saying; "Mohini's is the most interesting case of all. She was sitting with her family over breakfast at home in Punjab a year ago when the subject of New York came up. "I have been there", she said and described the place in detail. Her parents thought she was not serious but later took note of what she said.

"She said she had lived in New York 100 years ago with an uncle. She described the area in detail, even the cobblestones, the food and the games played at Christmas. She gave her family name and said she was drowned at 18. As she described it, tears trickled down her cheeks and she was very upset."

The professor described how he flew to New York to investigate the case and found the girl's "family." They lived in the place she had described, and the 94 details she recalled proved correct. Prof. Bannerjee returned to India with photographs. Mohini identified the family even though the pictures were mixed with others.

Details of the location of the New York family are being kept secret until after Mohini's confrontation.

The second case the professor is investigating concerns a girl, Vishala aged 13 who believes she is a reincarnation of Dr. Jaimini Watt, who died aged 22 in a London car crash many years ago.

Details of her earlier life "remembered" by Vishala include that her father left for Africa on the day of the crash.

Prof. Bannerjee stated: "Her memories are very clear. She often weeps and asks to return home to England to see the family."

The girls are only two of the 600 reincarnated people whose cases Prof. Bannerjee is investigating.

He said: "To call these phenomena as reincarnation may be going too far. There could be alternative explanations. We know the human mind can acquire information to which it has had no direct access. It is a vast region into which we have only just peeped. I have an open mind on the subject —I simply follow up the fact."

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QUTUB MINAR

One of the best sights to see in India is the Qutub Minar, the world's tallest minaret. Situated south of New Delhi, this perfect red sandstone tower is seen and climbed by thousands of tourists and visitors every year.

Let me tell you the story of this ancient wonder of Indian architecture. The Qutub Minar, which dates from the twelfth century is 238 feet high, the tallest stone structure in India. Inside it is a spiral of 379 steps which lead to the top.

It has five storeys, each separated from the other by a beautiful ornamental balcony with panels of Arabic writings. The first balcony is at a height of 95 feet from the ground.

Those of you who, like me, have seen and climbed this high magnificent tower, will have noticed that the lower three storeys are perfectly ribbed, with Arabic writings on them, and are of red sandstone. The topmost two small storeys are made of marble and are plain in pattern. The diameter of the Qutub at its base is 47 feet, and right at the top, only 9 feet.

The spiral steps of the Qutub are electrically lit. If you have climbed it even once you will remember how you have to pause for breath and fresh air at each balcony, and the feeling of elation and wonder when you stand at the top and view Delhi, both new and old, and recognise each familiar building and place from the highest spot in the world's tallest minaret.

In the grounds of the Qutub, along with the mosque and several other ruins, is the famous, solid, non-rusting and non-corroding Iron Pillar, which is 23 feet 8 inches high, and over 16 inches in diameter. It belongs to the Gupta period of the fourth century A.D!

This remarkable solid shaft of wrought iron was put up by King Chandravarma to mark one of his conquests, and although it has been touched by rain and sun and wind for a thousand and five hundred years, it is still totally rust free!

It is interesting to know a bit of the history behind this well-preserved minaret which is so sturdily built that it has survived the many earthquakes that have rocked Delhi since the twelfth century, although it has a slight tilt towards one side.

According to some authorities the Minar was originally known as Vijayastambha and was built by Prithviraj, the Chouhan King of Delhi. But most people are of the view that the Qutub was started by Qutub-uddin Aibek, the slave Sultan of Delhi. He probably built only the first storey which was used to call the people to prayer in the mosque. Tbis was completed in 1199 A.D.

The rest of the minaret was constructed by Qutub-ud-din's successors, Iltumish and Ferozeshah Tughlak, and it was 1370 A.D. by the time it was completed. If you examine it carefully, you may notice that the top storeys differ in style and material from the lower ones,

The Minar, we are told, was perhaps used as a watch tower to give warning about approaching enemies. X.

ಯಜುರುಪಾಕರ್ಮ	೦–೨೫.
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LIFE-SPAN

(Continued from last issue.)

Obesity, too, is a great enemy of old age; fat persons die sooner than thin ones.

Advances in medicine have contributed greatly to the prevention and treatment of diseases, but despite the progress made, heart disease continues to be the chief killer when past middle age.

Although much has been done to reduce mortality from disease, not much is yet known of the degenerative processes which cause the ageing of man—processes like the thickening and hardening of blood vessels that lead to high blood pressure and coronary disease. No definite cause has been discovered for them, and it is not known exactly what part diet and environment play.

It would be interesting to make a study of individuals who have reached a very advanced age, to ascertain whether the analysis of the kind of lives they have led would reveal the secret of longevity.

Theoretically it would appear that a well regulated temperate life devoid of excesses is the surest guarantee of a long existence.

The problem, however, is far from being so simple, for although many centenarians have been abstemious folk, there have been others who have led tempestuous lives, been hard drinkers who also indulged in tobacco. This proves that the secret of longevity cannot be in sobriety, and the kind of life we lead simply predisposes us to contact or to avoid certain sicknesses; it has no direct influence on the normal duration of our lives.

The real cause of longevity, therefore, must reside in some peculiarity in the internal constitution of our organs that directly influences the length of our lives and sets a longer or shorter term to our existence. This is further confirmed by the observation that centenarians are often found in the same family and that more often than not longevity is inherited. Thomas Parr, already mentioned, had a son who lived to 127 years!

Longevity depends on the glands which govern the funtioning of our organs. These glands have been bequeathed to us like all our organs. It is consequently quite natural that longevity should be hereditary like the colour of our eyes. X.

DID THEY WALK?

The theory that Australia's Aborigines walked to Australia, probably from India, is to be put to the test.

A scientific expedition, headed by American geophysicist, Dr. Maurice Ewing, is studying the composition of the submerged land between Australia and New Guinea and the Coral Sea Islands. The results of these studies should indicate whether or not these Islands were joined to Australia, and to the Asian land mass.

The study involves the use of two ships and the explosion of about 25 small bombs beneath the surface of the sea.

"We hope to answer the question of what happened on the floor of the sea several hundred million years ago," Dr. Ewing saidt

The answer to that question will also clear up the question of the probability of Australia's Aborigines walking here from an Asian country. The possibility that they may have come by boat has long been dismissed:

The Aborigines never learnt to make boats of any type. Nor did they ever learn to raise cattle or grow seed for their needs. They just moved from spot to spot eating whatever was available.

Their lack of skill has been ridiculed and criticised ever since white settlement began in Australia. But there is a growing body of people who now believe that the Aborigines had the perfect existence.

They just followed the sun, eating where the eating was good. Their like will never be seen again.

NOBILITY

Babulal, an admirer of Swami Karapatriji had rushed to Delhi to see the Swamiji when he heard the story of the vicious assaults in Tihar Jail. It so happened that when Babulal was with Swamiji, Mr. Chavan came to see the latter. Whoever may have assaulted the Swamiji, there is no doubt that ministers like Chavan, Jagjivan Ram and many others have been horrified at the Tihar Jail assaults and have all gone to see (probably with the sole exception of Indira Gandhi) him. As Chavan asked the Swamiji about his injuries, he was seriously concerned over the injury to the eye for which he may permanently lose vision in that eye. Mr. Chavan was visibly moved and repeatedly asked Swamiji that he would release him from jail at once, but there the Swamiji firmly declined everytime. Mr. Chavan like others previously asked him the question, 'Could you tell me who assaulted you?' But the Swamiji gave his prompt answer, 'My दुर्दैव (bad luck)—my Karmaphal'. Never would he agree to name or identify his assailant. Such is the greatness of the man that he literally refused to think of any assailant. Such a saint, so utterly different from us and a truly God's man is being held in Jail and assaulted there mercilessly!

Such are the ways of this Government.

Swamiji's reply, 'I was assaulted by दुर्दैव —my own karma' is fit to be enshrined in the heart of all of us.

It is symbolic of Indian Sadhus, of the men whose presence still stops the earth from crashing to a doom by the weight of sin!

India has not been lacking in this type of Sadhus. We will narrate here an incident that happened 24 years ago. This incident has been related to us by an eyewitness who, even after 24 years, vividly recalls what happened on that memorable day, because of the unique nature of the incident.

A Maharaja was coming to Calcutta to play polo. His polo horse—a famous horse—was going in the same train. So much depends in a polo match on the horse and the Maharaja was so fond of the horse that at nearly every station he made it a point to enter the horse.box, pat him and fondle him, and the horse responded with equal affection. At one station the Maharaja after having patted the horse discovered in the carriage a Sadhu in tatters crouching in a corner. The Sadhu had entered the carriage at a previous station by begging of the 'Sahi's' (सहिस्) for permission to stay as he had not been able to secure admission elsewhere. The Maharaja instead of scolding his Sahis for allowing the man to enter, became furious and said, 'Who are you? Why are you here?' And in a fury kicked him on the chest and out of the carriage. Then he turned to pat his horse again. But the next moment the horse turned round and kicked the Maharaja on the chest! The Maharaja lay flat on the platform unconscious. There was a commotion, the train was detained. Everyone was then concerned for the life of the Maharaja. Then the Maharaja, after sometime sat up and then turned with folded hands to the Sadhu still sitting there and anxiously watching the Maharaja, and said;

'प्रभु, हमको क्षमा कीजिये। मैं अपराधी हूँ। अब हमारा ज्ञान हुआ। आपको लात मारा। भगवान को लात मार दिया। [illegible] ऐसा नहीं किया। आप हमारा अपराध क्षमा कीजिए।'

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॥ ಓಂ ಶ್ರೀರಾಮಚಂದ್ರಪರಬ್ರಹ್ಮಣೇ ನಮಃ ॥

"ವೇದನೇದ್ಮೈಪರಿಪುಂಸಿಜಾತೆ ದಶರಥಾತ್ಮಜೆ ।
ವೇದಃ ಪ್ರಾಚೇತಸಾದಾಸೀತ್ ಸಾಕ್ಷಾದ್ರಾಮಾಯಣಾತ್ಮನಾ ॥"

ಎಂಬವಾಗಿ ಶ್ರೀರಾಮಾಯಣಪಾರಾಯಣದ ಪ್ರಾರಂಭಕಾಲದಲ್ಲಿ ಹೇಳುವುದು ಎಲ್ಲರಿಗೂ ತಿಳಿದಿರುವ ವಿಷಯ. ಇದರ ಅರ್ಥವೇನೆಂದರೆ, ಸಕಲವೇ. ! ಪ್ರತಿಪಾದ್ಯನಾದ ಸಾಕ್ಷಾತ್ ಪರಬ್ರಹ್ಮನು ಶ್ರೀರಾಮಾವತಾರವನ್ನು ಎತ್ತಿದ ಕಾಲದಲ್ಲಿ ವೇದಗಳೆಲ್ಲವೂ ಶ್ರೀರಾಮಾಯಣರೂಪವಾಗಿ ಅವತಾರವನ್ನೆತ್ತಿರುವುವೆಂದು. ಆ ವೇದದ ಸಾರಾಂಶವು "ಓಂ" ಎಂಬ ಪ್ರಣವದಲ್ಲಿ ಐಕ್ಯವಾಗಿದೆ. ಈ ಪ್ರಣವವೇ ಗಾಯತ್ರೀ ರೂಪದಲ್ಲಿ ಪರಿಣಮಿಸಿ ದ್ವಿಜರಿಗೆ ದ್ವಿಜತ್ವವನ್ನು ಕೊಟ್ಟು ಅವರಿಂದ ಉಂಟಾಗುವ ಸಮಸ್ತ ಸೌಭಾಗ್ಯಗಳನ್ನು ಇಹದಲ್ಲಿಯೂ ಪರದಲ್ಲಿಯೂ ಅವರವರ ಶ್ರದ್ಧಾಭಕ್ತಿಗಳಿಗೆ ತಕ್ಕಂತೆ ಉಂಟುಮಾಡಿ ಕೊಡುವದೆಂದೂ ಶಾಸ್ತ್ರಗಳು ಪದೇ ಪದೇ ಎತ್ತಿ ಹೇಳುತ್ತವೆ.

ಮಹಾಕವಿ ಶ್ರೀವಾಲ್ಮೀಕಿ ಮಹರ್ಷಿಗಳು ಈ ಗಾಯತ್ರಿಯನ್ನೇ ಮೂಲಾಧಾರವಾಗಿಟ್ಟುಕೊಂಡು ಇಪ್ಪತ್ತುನಾಲ್ಕು ಅಕ್ಷರಗಳಲ್ಲಿ ಪ್ರತಿ ಒಂದು ಅಕ್ಷರಕ್ಕೆ 1000 ಶ್ಲೋಕಗಳನ್ನು ಬರೆದಿದಾರೆಂತಲೂ, ಇದರಿಂದಲೇ ಶ್ರೀಮದ್ರಾಮಾಯಣವು 24 ಸಾವಿರ ಗ್ರಂಥಗಳಾಗಿ "ಚತುರ್ವಿಂಶತ್ಸಹಸ್ರಿಕಾ" ಎಂದು ಹೇಳಲ್ಪಡುವದೆಂದೂ ಲೋಕವಿದಿತವಾಗಿದೆ.

ಈ 24 ಶ್ಲೋಕಗಳ ಪಾರಾಯಣದಿಂದ ಶ್ರೀಮದ್ರಾಮಾಯಣ ಪಾರಾಯಣದ ಫಲವೂ ಗಾಯತ್ರೀಜಪದ ಫಲವೂ ಸಹ ಏಕಕಾಲದಲ್ಲಿ ಉಂಟಾಗುವುದೆಂದು ನಮ್ಮ ಪೂರ್ವಿಕರು ಪ್ರಾಯಃಕವಾಗಿ ಈ ಗಾಯತ್ರೀರಾಮಾಯಣವನ್ನು ಪ್ರತಿದಿನವೂ ಪಾರಾಯಣಮಾಡುವ ಪದ್ಧತಿ ಇರುವುದು. ಈ 24 ಅಕ್ಷರಗಳ ಗಾಯತ್ರೀರಾಮಾಯಣದ ಶ್ಲೋಕಗಳಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಶ್ಲೋಕವೂ ಕ್ರಮವಾಗಿ ಆಯಾಯ ಸಹಸ್ರ ಗ್ರಂಥರೂಪವೆಂದೂ, ಅದು ಆಯಾಯ ಸಂಖ್ಯೆಯ ಗಾಯತ್ರ್ಯಕ್ಷರದಿಂದ ಆರಂಭವಾಗುತ್ತದೆಯೆಂದೂ ಸೂಕ್ಷ್ಮದರ್ಶಿಗಳು ಪ್ರತಿಪಾದಿಸಿರುವರು. ಆದ್ದರಿಂದ ವಿಸ್ತಾರವಾದ ರಾಮಾಯಣ ಪಾರಾಯಣಮಾಡಲು ವಿಳಂಬವಿಲ್ಲದ ಭಕ್ತರೆಲ್ಲರೂ ಶ್ರೀಮದ್ರಾಮಾಯಣದ ಪೂರ್ತಿ ಪಾರಾಯಣ ಪ್ರಯೋಜನವನ್ನು ಇದರಿಂದ ಸುಲಭವಾಗಿ ಹೊಂದಬಹುದಾಗಿದೆ. ಆದ್ದರಿಂದ ಇದೊಂದನ್ನೇ ಪ್ರತ್ಯೇಕವಾಗಿ ಆಚ್ಚುಹಾಕಿಸಿ ಆಸ್ತಿಕರಿಗೆ ನಿತ್ಯಪಠನೆಗೆ ಅನುಕೂಲವಾಗಲೆಂದು ಮುದ್ರಿಸಿ ಪ್ರಚುರಪಡಿಸಿರುತ್ತೆ.

—: ಓಂ ತತ್ಸತ್ :

॥ ೧ ॥

ಗಾಯತ್ರೀ ರಾಮಾಯಣ ಪ್ರಾರಂಭಃ

ತಪಸ್ವ್ಯಧ್ಯಾಯನಿರತಂ ತಪಸ್ವೀವಾಗ್ವಿದಾಂವರಂ। (ಕಾ.೧ಸ.೧ಶ್ಲೋ.೧)
ನಾರದಂ ಪರಿಪಪ್ರಚ್ಛ ವಾಲ್ಮೀಕಿರ್ಮುನಿಪುಂಗವಂ ॥೧॥

ಸಹತ್ವಾ ರಾಕ್ಷಸಾನ್ ಸರ್ವಾನ್ ಯಜ್ಞಘ್ನಾನ್ ರಘುನಂದನಃ। ೧-೩೦-೨೪
ಋಷಿಭಿಃ ಪೂಜಿತಸ್ತತ್ರ ಯಜ್ಞೇನ್ದ್ರೋ ವಿಜಯೀಪುರಾ ॥೨॥

ವಿಶ್ವಾಮಿತ್ರಸ್ತು ಧರ್ಮಾತ್ಮಾ ಶ್ರುತ್ವಾ ಜನಕಭಾಷಿತಂ। ೧-೬೬-೧೭
ವತ್ಸ ರಾಮ ಧನುಃ ಪಶ್ಯ ಇತಿ ರಾಘವ ಮಬ್ರವೀತ್ ॥೩॥

ತ್ರುಟಿತ್ವಾವಾಸ್ಯ ತದಾ ವಂಶಂ ಪ್ರವಿಶ್ಯ ಸ ವಿಶಾಂಪತೇಃ ೨-೧೧೫-೧೯
ಶಯನೀಯಂ ನರೇಂದ್ರಸ್ಯ ತದಾಸಾದ್ಯ ವ್ಯತಿಷ್ಠತ ॥೪॥

ವನವಾಸಂ ಹಿ ಸಂಖ್ಯಾಯ ವಾಸಾಂಸ್ಯಾಭರಣಾನಿ ಚ। ೨-೪೦ ೧೪
ಭರ್ತ್ರಾ ಮನುಗಚ್ಛಂತ್ಯೈ ಸೀತಾಯೈ ಶ್ವಶುರೋ ದದೌ ॥೫॥

ರಾಜಾ ಸತ್ಯಂ ಚ ಧರ್ಮಶ್ಚ ರಾಜಾ ಕುಲವತಾಂ ಕುಲಂ। ೨-೬೭-೩೪
ರಾಜಾ ಮಾತಾ ಪಿತಾಚೈವ ರಾಜಾ ಹಿತಕರೋ ನೃಣಾಂ ॥೬॥

ನಿರೀಕ್ಷ್ಯ ಸಮುಹೂರ್ತಂತು ದದರ್ಶ ಭರತೋಗುರುಂ। ೨-೯೯-೩೫
ಉಟಜೇ ರಾಮಮಾಸೀನಂ ಜಟಾಮಂಡಲಧಾರಿಣಂ ॥೭॥

ಯದಿ ಬುದ್ಧಿಃ ಕೃತಾದ್ಯತ್ವಂ ಅಗಸ್ತ್ಯಂತಂ ಮಹಾಮುನಿಂ। ೩.೧೧.೪೪
ಅಧ್ಯೈವ ಗಮನೆ ಬುದ್ಧಿಂ ರೋಚಯಸ್ವ ಮಹಾಯಶಃ ॥೪॥

"ಎಲೈ ಮಹಾಯಶಸ್ವಿಯೇ, ಆ ಮಹರ್ಷಿಯಾದ ಅಗಸ್ತ್ಯರನ್ನು ನೋಡಬೇಕೆಂದು ಆಶೆಯಿದ್ದರೆ ಈಗಲೇ ಹೊರಡುವ ಯತ್ನವನ್ನು ಮಾಡು ಎಂದು ಸುತೀಕ್ಷ್ಣಋಷಿಯು ಶ್ರೀರಾಮನಿಗೆ ಹೇಳಿದನು."

ಭರತಸ್ಯಾರ್ಯಪುತ್ರಸ್ಯ ಶ್ವಶ್ರೂಣಾಂ ಮಮ ಚ ಪ್ರಭೋ। ೩-೪೩-೧೪
ಮೃಗರೂಪಮಿದಂ ವ್ಯಕ್ತಂ ವಿಸ್ಮಯಂ ಜನಯಿಷ್ಯತಿ ॥೯॥

"ಈ ಅಪೂರ್ವವಾದ ಜಿಂಕೆಯ ರೂಪವು ಜನವಾಸಾನಂತರ ನಾವು ಅಯೋಧ್ಯೆಗೆ ಹಿಂದಿರುಗಿದಾಗ ಭರತನಿಗೂ ಆರ್ಯಪುತ್ರನಿಗೂ ಅತ್ತೆಯರಿಗೂ ನನ್ನನ್ನೂ ವಿಸ್ಮಯವನ್ನು ಉಂಟುಮಾಡುವುದು."

ಗಚ್ಛ ಶೀಘ್ರಂ ಮಿತೋ ರಾಮ ಸುಗ್ರೀವಂ ತಂ ಮಹಾಬಲಂ। ೪.೭೨.೧೭
ದಯಸ್ವಂ ತಂ ಕುರು ಕ್ಷಿಪ್ರಂ ಇತೋ ಗತ್ವಾದ್ಯ ರಾಘವ ॥೧೦॥

"ಎಲೈ ಶ್ರೀರಾಮನೆ, ಈಗಲೆ ಶೀಘ್ರವಾಗಿ ಇಲ್ಲಿಂದ ಹೋಗಿ ಮಹಾಬಲಿಷ್ಠನಾದ ಆ ಸುಗ್ರೀವನ ಸ್ನೇಹವನ್ನು ಬೆಳೆಸು," ಎಂದು ಕಬಂಧನು ಹೇಳಿದನು."

ದೇಶಕಾಲೌ ಭಜಸ್ವಾದ್ಯ ಕ್ಷಮಯಾಣಃ ಪ್ರಿಯಾಪ್ರಿಯೆ। ೪-೨೨-೨೦
ಸುಖದುಃಖಸಹಃ ಕಾಲೇ ಸುಗ್ರೀವವಶಗೋ ಭವ ॥೧೧॥

"ಮೊಗು, ಅಂಗದ, ದೇಶಕಾಲಗಳನ್ನರಿತು ಪ್ರಿಯಾಪ್ರಿಯಗಳಲ್ಲಿ ತಾಳ್ಮೆಹೊಂದಿ ಸುಖದುಃಖಗಳನ್ನು ಸಹಿಸಿಕೊಂಡು ಸರ್ವಕಾಲದಲ್ಲೂ ಸುಗ್ರೀವನಿಗೆ ಅಧೀನನಾಗಿರು, ಎಂದು ಮರಣೋನ್ಮುಖನಾದ ವಾಲಿಯು ಮಗನಿಗೆ ಹೇಳಿದನು."

ವಂದ್ಯಾಸ್ತೇ ಕು ತಪಸ್ಸಿದ್ಧಾಃ ತಪಸಾ ವೀತಕಲ್ಮಷಾಃ। ೪-೪೩-೩೩
ಶ್ರುತ್ವೈವ್ಯಾಶ್ಚಾಪಿ ಸೀತಾಯಾಃ ಪ್ರವೃತ್ತಿಂ ವಿನಯಾನ್ವಿತೈಃ ॥೧೨॥

"ವೈನಾಕಪರ್ವತವನ್ನು ದಾಟಿ ವೈಖಾನಸ ವಾಲಖಿಲ್ಯರೆ ಆಶ್ರಮದಲ್ಲಿ ತಪಸ್ಸಿದ್ಧಿಯನ್ನು ಹೊಂದಿ ತಪಸ್ಸಿನಿಂದ ವಾಸರಹಿತರಾಗಿರುವ ಆ ಋಷಿವರ್ಯರನ್ನು ವಿನಯಪೂರ್ವಕವಾಗಿ ಸೀತೆಯ ವೃತ್ತಾಂತವನ್ನು ಕೇಳಿ ಎಂದು ಸುಗ್ರೀವನು ವೀರನಾದ ಶತವಲಿ ಮುಂತಾದವರಿಗೆ ಹೇಳಿದನು."

ಸ ನಿರ್ಜಿತ್ಯ ಪುರೀಂ ಶ್ರೇಷ್ಠಾಂ ಲಂಕಾಂ ತಾಂ ಕಾಮರೂಪಿಣೀಂ। ೪.೪೦
ವಿಕ್ರಮೇಣ ಮಹಾತೇಜಾಃ ಹನೂಮಾ ಹರಿಯೂಥಪಃ ॥೧೩॥

"ಮಹಾತೇಜಸ್ವಿಯಾದ ವಾನರಾಗ್ರಣಿ ಹನುಮಂತನು ಕಾಮರೂಪಿಣಿಯಾದ ಲಂಖಿಣಿಯನ್ನು ಪರಾಕ್ರಮದಿಂದ ಜಯಿಸಿ ಲಂಕಾಪಟ್ಟಣವನ್ನು ಪ್ರವೇಶಿಸಿದನು."

ಧನ್ಯಾ ದೇವಾಸ್ಸಗಂಧರ್ವಾಃ ಸಿದ್ಧಾಶ್ಚ ಪರಮರ್ಷಯಃ। ೫-೨೬-೪೧
ನಮಸ ಪಶ್ಯಂತಿ ಯೇ ನಾಥಂ ರಾಮಂ ರಾಜೀವಲೋಚನಂ ॥೧೪॥

"ಕಮಲದಂತೆ ನೇತ್ರವುಳ್ಳ ನನ್ನ ನಾಥನಾದ ಶ್ರೀರಾಮನನ್ನು ನೋಡುವ ಪುಣ್ಯವುಳ್ಳ ದೇವತೆಗಳೂ ಗಂಧರ್ವರೂ ಸಿದ್ಧರೂ ಮಹರ್ಷಿಗಳೂ ಧನ್ಯರು."

ಮಂಗಳ್ಯಾಭಿಮುಖೀ ತಸ್ಯ ಸಾ ತದಾಸೀನ್ಮಹಾಕವೇಃ। ೫-೨೩-೨೭
ಉಪತಸ್ಥೇ ವಿಶಾಲಾಕ್ಷೀ ಪ್ರಯತಾ ಹವ್ಯವಾಹನಂ ॥೧೫॥

"ಉರಿಯುತ್ತಿದ್ದ ಆ ಕಪಿಶ್ರೇಷ್ಠನನ್ನು ನೋಡಿ ಅವನಿಗೆ ಮಂಗಳವನ್ನುಂಟುಮಾಡಬೇಕೆಂದು ವಿಶಾಲನೇತ್ರಿಯಾದ ಸೀತಾದೇವಿಯು ಪರಿಶುದ್ಧ ಮನಸ್ಕಳಾಗಿ ಅಗ್ನಿದೇವನನ್ನು ಪ್ರಾರ್ಥಿಸಿದಳು."

ಹಿತಂ ಮಹಾರ್ಥಂ ಮೃದು-ಹೇತುಸಂಯುತಂ ೬-೧೦-೨೮
ನೃತೀತ ಕಾಲಾಯತಿಸಂಪ್ರತೀಕ್ಷಮಂ | ನಿಶಮ್ಯ ಸದ್ವಾಕ್ಯ
ಮುಪಸ್ಥಿತಜ್ವರಃ ಪ್ರಸಂಗವಾನುತ್ತರ ಮೇತದಬ್ರವೀತ್ ॥೧೬॥

"ಹಿತಕರವೂ ಅರ್ಥಗರ್ಭಿತವೂ ಸಕಾರಣವೂ ತ್ರಿಕಾಲಯೋಗ್ಯವೂ ಆದ ಲಕ್ಷ್ಮಣನ ಮಾತುಗಳನ್ನು ಕೇಳಿ ರಾವಣನು ಕೋಪದಿಂದ ಪ್ರಮತ್ತನಾಗಿ ಹೀಗೆಂದು ಹೇಳಿದನು."

ಧರ್ಮಾತ್ಮಾ ರಾಕ್ಷಸಶ್ರೇಷ್ಠಸ್ಸಂಪ್ರಾಪ್ತೋಯಂ ವಿಭೀಷಣಃ | ೬-೪೧-೬೮
ಲಂಕೈಶ್ವರ್ಯಂ ಧ್ರುವಂ ಶ್ರೀಮಾನಯಂ ಪ್ರಾಪ್ತೋಸ್ಯಸಂಶಯಂ ॥೧೭॥

"ನೀನು ಶರಣಾಗತನಾಗದೇ ಹೋದರೆ ಧರ್ಮಾತ್ಮನಾದ ನನ್ನ ಭಕ್ತ ವಿಭೀಷಣನು ಲಂಕೆಯ ಸಾಮ್ರಾಜ್ಯವನ್ನು ಖಂಡಿತವಾಗಿಯೂ ಪಡೆಯುತ್ತಾನೆ ಎಂದು ರಾವಣನಿಗೆ ಹೇಳು ಎಂದು ಅಂಗದನಿಗೆ ಶ್ರೀರಾಮನು ಹೇಳಿದನು "

ಯೋ ವಜ್ರಪಾತಾಶನಿಸನ್ನಿಪಾತಾ ನ್ನ ಚುಕ್ಷುಭೆ ನಾಪಿ ೬-೫೯-೧೪೧೧
ಚಚಾಲ ರಾಜಾ | ಸ ರಾಮಬಾಣಾಭಿಹತೋ ಭೃಶಾರ್ತಃ
ಚಚಾಲ ಚಾಪಂ ಚ ಮುಮೋಚ ವೀರಃ ॥೧೮॥

"ಯಾವನು ವಜ್ರಾಯುಧದಿಂದ ಹೊಡೆಯಲ್ಪಟ್ಟಾಗಲೂ ಹೆದರಲಿಲ್ಲವೋ ಕದಲಲಿಲ್ಲವೊ ಅಂಥಾ ರಾವಣನು ರಾಮನ ಬಾಣದಿಂದ ಹೊಡೆಯಲ್ಪಟ್ಟು ತಬ್ಬಿಬ್ಬಾಗಿಹೋಗಿ ಧನುಸ್ಸನ್ನು ಕೈ ಬಿಟ್ಟನು "

ಯಸ್ಯ ವಿಕ್ರಮಮಾಸಾದ್ಯ ರಾಕ್ಷಸಾ ನಿಧನಂ ಗತಾಃ। ೬-೭೨-೧೧
ತಂ ಮನ್ಯೆ ರಾಘವಂ ವೀರಂ ನಾರಾಯಣ ಮನಾಮಯಂ ॥೧೯॥

"ಯಾವನ ಪರಾಕ್ರಮದಿಂದ ರಾಕ್ಷಸರೆಲ್ಲರೂ ಹತರಾದರೋ ಅಂಥಾ ರಾಮನು ನಾಶರಹಿತನಾದ ಶ್ರೀಮನ್ನಾರಾಯಣನೇ ಎಂದು ಊಹಿಸುತ್ತೇನೆ."

ನ್ಯಹತೆ ದದೃಶುರ್ವೀರಂ ದಹಂತಮರಿವಾಹಿನೀಂ। ೬-೯೩-೨೬
ಮೋಹಿತಾಃ ಪರಮಾಸ್ತ್ರೇಣ ಗಾಂಧರ್ವೇಣ ಮಹಾತ್ಮನಾ ॥೨೦॥

"ರಾಮನಿಂದ ಬಿಡಲ್ಪಟ್ಟ ಗಾಂಧರ್ವವೆಂಬ ದಿವ್ಯಾಸ್ತ್ರದಿಂದ ಮೋಹಿತರಾಗಿ ಶತ್ರು ಸೈನ್ಯವನ್ನೆಲ್ಲಾ ದಹಿಸುತ್ತಿರುವ ಶ್ರೀರಾಮನನ್ನು ಅವರು ಎಲ್ಲೂ ಕಾಣಲಿಲ್ಲ."

ಪ್ರಣಮ್ಯ ದೇವತಾಭ್ಯಶ್ಚ ಬ್ರಾಹ್ಮಣೇಭ್ಯಶ್ಚ ವೈದಿಲೀ। ೬-೧೧೬-೨೪
ಬದ್ಧಾಂಜಲಿಪುಟಾ ಸೈವಂ ಉವಾಚಾಗ್ನಿ ಸಮಾಪತಃ ॥೨೧॥

ಚ್ಚಲನಾತ್ಪರ್ವತೇಂದ್ರಸ್ಯ ಗಣಾದೇವಾಶ್ಚಕಂಪಿರೇ। ೬-೧೬-೨೬
ಚಚಾಲ ಪಾರ್ವತೀಚಾಪಿ ಶಪಾಶ್ಲಿಷ್ಯಾ ಮಹೇಶ್ವರಂ ॥೨೨॥

ದಾರಾಃ ಪುತ್ರಾಃ ಪುರಂ ರಾಷ್ಟ್ರಂ ಭೋಗಾಚ್ಛಾದನ ಸಂಯುತಂ।
ಸರ್ವಮೇವಾವಿಭಕ್ತಂನೌ ಭವಿಷ್ಯತಿಹರೀಶ್ವರ ॥೨೩॥ ೬-೩೪-೬೧

ಯೌಮೇವ ರಾತ್ರಿಂ ಶತ್ರುಘ್ನಃ ಪರ್ಣಶಾಲಾ ಮುಪಾವಿಶತ್ ೬-೬೬ ೧
ತಾಮೇವ ರಾತ್ರಿಂ ಸೀತಾಪಿ ಪ್ರಸೂತಾ ದಾರಕದ್ವಯಂ ॥೨೪॥

ಸಕೃದೇವ ಪ್ರಪನ್ನಾಯ ತವಾಸ್ಮೀತಿ ಚ ಯಾಚತೆ।
ಅಭಯಂ ಸರ್ವಭೂತೇಭ್ಯೋ ದದಾಮ್ಯೇತದ್ವ್ರತಂ ಮಮ ॥೨೫॥

ಇದಂ ರಾಮಾಯಣಂ ಕೃತ್ಸ್ನಂ ಗಾಯತ್ರೀಬೀಜ ಸಂಯುತಂ।
ಯಃ ಪಠೇಚ್ಛೃಣುಯಾದ್ವಾಪಿ ಸರ್ವಪಾಪೈರ್ವಿಮುಚ್ಯತೆ ॥

ಇತಿ ಶ್ರೀ ಗಾಯತ್ರೀ ರಾಮಾಯಣಂ ಸಮಾಪ್ತಮ್.

ಸಮಸ್ತ ಜನ್ಮಂಗಳಾಶಿಭವಂತು.

"ಸೀತೆಯು ದೇವತೆಗಳಿಗೂ ಬ್ರಾಹ್ಮಣರಿಗೂ ನಮಸ್ಕರಿಸಿ ಅಗ್ನಿಯ ಎದುರಿಗೆ ಅಂಜಲಿಬದ್ಧಳಾಗಿ ಹೀಗೆಂದು ಹೇಳಿದಳು."

"ಕುಬೇರನನ್ನು ಜಯಿಸಿ ಪುಷ್ಪಕದಲ್ಲಿ ಬರುತ್ತಿದ್ದ ರಾವಣನು ಕೈಲಾಸಪರ್ವತದ ಹತ್ತಿರ ವಿಮಾನವು ಸ್ತಬ್ಧವಾದುದನ್ನು ನೋಡಿ ಕೋಪದಿಂದ ಪರ್ವತದ ಮೇಲೆ ಬಾಣಪ್ರಯೋಗ ಮಾಡಲು ನಂದೀಶ್ವರನು ಬೇಡವೆಂದರೂ ಕೇಳದೆ ಪರ್ವತವನ್ನು ತೋಳುಗಳಿಂದ ಅಲುಗಿಸಲು ಪರ್ವತೇಂದ್ರನು ಅಲ್ಲಾಡಲು ಪ್ರಮಥಗಣಗಳೂ ದೇವತೆಗಳೂ ಕಂಪಿಸಿದರು. ಪಾರ್ವತಿದೇವಿಯೂ ಕೂಡ ಬೀಳುವಂತಾಗಿ ಮಹೇಶ್ವರನನ್ನು ಹಿಡಿದುಕೊಂಡಳು."

"ಈ ಪತ್ನೀಪುತ್ರರು ನಗರ ರಾಷ್ಟ್ರಗಳು ಉಡಿಗೆತೊಡಿಗೆಗಳು ಊಟ ಉಪಚಾರಗಳು ಎಲ್ಲವೂ ಇನ್ನು ಮೇಲೆ ನಮ್ಮಿಬ್ಬರಿಗೂ ಅವಿಭಕ್ತವು, ಎಂದು ಹೇಳಿ ರಾವಣನು ವಾಲಿಯೊಡನೆ ಅಗ್ನಿಸಾಕ್ಷಿಕವಾಗಿ ಸಖ್ಯವನ್ನು ಬೆಳೆಸಿದನು."

"ಯಾವರಾತ್ರಿ ಶತ್ರುಘ್ನನು ವಾಲ್ಮೀಕಿ ಮಹರ್ಷಿಯ ಪರ್ಣಶಾಲೆಯನ್ನು ಸೇರಿದನೋ ಆ ರಾತ್ರಿಯೇ ಸೀತೆಯೂ ಅವಳಿಮಕ್ಕಳನ್ನು ಪ್ರಸವಿಸಿದಳು."

"ಯಾವ ಪ್ರಪನ್ನನು ನಾನು ನಿನ್ನವನೇ ನಂಬಿದೇನೆ ಎಂದು ಒಂದು ಸಲವಾದರೂ ಯೋಚಿಸುವನೊ ಅವನಿಗೆ ಸರ್ವಭೂತಗಳಿಂದಲೂ ಅಭಯವನ್ನು ಕೊಡುವದು ನನ್ನ ವ್ರತ."

"ಗಾಯತ್ರೀ ಬೀಜ ಸಂಯುತವಾದ ಈ ಸಮಗ್ರ ರಾಮಾಯಣವನ್ನು ಯಾರು ಪರಿಸುತ್ತಾರೋ, ಕೇಳುತ್ತಾರೊ ಅವರು ಸರ್ವಪಾಪಗಳಿಂದಲೂ ಮುಕ್ತರಾಗುತ್ತಾರೆ."

ಶ್ರೀರಸ್ತು.

(*Continued from page 3.*)

'Oh, Prabhu, kindly pardon me. I am guilty of a great sin. Because I kicked you God made my horse kick me in exactly the same way, and the horse is very fond of me and has never before behaved like this. It is God's punishment.' The Sadhu said,

'आप नहीं मारा महाराज। हमारा कुर्मफल ने मारा।'

'It is not you who kicked me. It is my own fate, my own karmaphal.'

सुखस्य दुःखस्य न कोऽपि दाता
परो ददातीति कुबुद्धिरेषा।
अहं करोमीति वृथाभिमानं
स्वकर्मसूत्रग्रथितो हि लोकः॥

"No one is the cause of pleasure or pain, happiness or sorrow. Don't foolishly think that any one else is the cause of your happiness or sorrow. It is foolish egotism to think that one can really accomplish something. No, everyone is bound by his own past karma."

Then the Maharaja went to the horse again and this time the horse seemed to be as fond of the Maharaja as he ever was. The Maharaja, we may add, wanted to grant some land to the Sadhu to make him financially independent, but the Sadhu firmly refused.

वेदैर्विमैश्च गोभिश्च सतीभिः सत्यवादिभिः।
अलुब्धैर्दानशीलैश्च सप्तभिर्धार्यते मही॥

This is India, the land of the Sadhus, Satis, the Vedas, the Brahmins, the charitably disposed, who alone have kept the earth from hurtling down to destruction.

जय भारतवर्ष की जय॥

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H. H. KRISHNARAJA WADIYAR III

173RD JAYANTI 13-8-67

The 173rd Jayanti of H. H. Mummadi Krishnaraja Wadiyar was celebrated on the 13th instant at the Sahakara Bhavan Hall in Mysore before a large gathering of citizens. Sri K. P. Ramanathaiya, M.A., I.A.S. Rtd. Divisional Commissioner, presided. Welcoming the gathering, Sri G. R. Josyer. M.A. HONS., F.R.E.S., the Convenor, observed :

" ಮಾನ್ಯ ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥೈಯನವರೆ, ಮಹಿಳೆಯರೆ, ಮತ್ತು ಮಹನೀಯರೆ,

ನಾವು ಈದಿವಸ ಶ್ರೀಮನ್ಮಹಾರಾಜ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೩ನೇ ಜಯಂತಿಯನ್ನು ಆಚರಿಸಲು ಸೇರಿದೇವೆ. ಈ ಸಮಾರಂಭಕ್ಕೆ ದಯಮಾಡಿಸಿರುವ ತಮ್ಮಗಳೆಲ್ಲರಿಗೂ ಸ್ವಾಗತವನ್ನು ಬಯಸುತ್ತೇನೆ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ೧೭೯೪ ರಲ್ಲಿ ಜನಿಸಿ ೪ನೇ ಮೈಸೂರ್ ಯುದ್ಧದಲ್ಲಿ ಟಿಪ್ಪುಸುಲ್ತಾನ್ ಮೃತನಾಗಲು ೧೭೯೯ ರಲ್ಲಿ ಮೈಸೂರಿನಲ್ಲಿ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾದರು. ೧೭೫೧ ರಲ್ಲಿ ಬ್ರಿಟಿಷರು ಇವರ ಮೇಲೆ ದೋಷಾರೋಪಣೆಮಾಡಿ ರಾಜ್ಯದ ಆಡಳಿತವನ್ನು ಇವರಿಂದ ಕಿತ್ತುಕೊಂಡರು. —— ಆದರೂ, ಮೋಡವು ಮುಸುಕಿದರೂ ತನ್ನ ಕಾಂತಿಯನ್ನು ಕಳೆದುಕೊಳ್ಳದ ಸೂರ್ಯನಂತೆ ಇವರು ೩೭ ವರ್ಷಕಾಲ ನಾನಾವಿಧವಾಗಿ ಪ್ರಜೆಗಳ ಪ್ರೀತಿಗೆ ಪಾತ್ರರಾಗಿ ೧೮೬೭ ರಲ್ಲಿ ಪರಂಧಾಮವನ್ನು ಹೊಂದಿದರು.

ಅವರ ವಿಷಯದಲ್ಲಿ ಈ ಕೆಲವು ಕವನಗಳು ತಮ್ಮಗಳಿಗೆ ರುಚಿಸಬಹುದೆಂದು ನಂಬುತ್ತೇನೆ. ಗೋಕರ್ಣಕ್ಷೇತ್ರದಿಂದ ಬಂದ ಶ್ರೀನಿವಾಸನೆಂಬ ಕವಿಯು ಅವರ ವರ್ಧಂತಿಯ ದರ್ಬಾರನ್ನು ಹೀಗೆ ವರ್ಣಿಸಿದಾನೆ. —— ಸೋಸಲೆ ಗರಳಪುರಿಶಾಸ್ತ್ರಿಗಳು ಅವರ ಪವಿತ್ರ ಸಮಾರಂಭವನ್ನು ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಭೂಪಾಲೀಯಂ ಎಂಬ ಅಲಂಕಾರ ಗ್ರಂಥದಲ್ಲಿ ಹೀಗೆ ವರ್ಣಿಸಿದಾರೆ. —— ಈಚೆಗೆ ಮೈಸೂರಿನ ಪ್ರಮುಖರು ೧೯೩೭ ರಲ್ಲಿ ಇವರ ಜಯಂತಿಯನ್ನು ಬೆಳೆಸಿದಾಗ ರಾವ್‌ಬಹದೂರ್ ಮಹಾಮಹೋಪಾಧ್ಯಾಯ R. ಶಾಮು ಶಾಸ್ತ್ರಿಗಳು ಅವರನ್ನು ಹೀಗೆ ಸ್ತುತಿಸಿದಾರೆ. —— ಧರ್ಮಾಧಿಕಾರಿ ಕಾತೀ ಶೇಷಶಾಸ್ತ್ರಿಗಳು ಅವರನ್ನು ಹೀಗೆ ವರ್ಣಿಸಿದಾರೆ. ——

೧೮೧೯ ರಲ್ಲಿ ಟಿಪ್ಪುಸುಲ್ತಾನ್ ಶ್ರೀರಂಗಪಟ್ಟಣದ ಯುದ್ಧದಲ್ಲಿ ಮಡಿಯಲು ಇವರಿಗೆ ಮೈಸೂರಲ್ಲಿ ಪಟ್ಟವಾಯಿತೆಂದು ಹೇಳಿದೆ ಆಗ ಶ್ರೀರಂಗಪಟ್ಟಣಕ್ಕೆ ಸಂಭವಿಸಿದ ದುರ್ಗತಿಯು ತಾವುಗಳು ಕೇಳತಕ್ಕದ್ದಾಗಿದೆ. ——

೧೮೩೧ ರಲ್ಲಿ ಮೈಸೂರ್ ಆಡಳಿತವನ್ನು ಬ್ರಿಟಿಷರು ಕಮಿಷನರಿಗೆ ವಹಿಸಿ ಇವರಿಗೆ ಆದ ಹಿಂಸೆಯನ್ನು ಮಹಾರಾಜರೇ ಹೀಗೆ ವರ್ಣಿಸಿದಾರೆ. —— ರಾಜ್ಯದ ಮೇಲೆ ತಮ್ಮ ಹಕ್ಕನ್ನು ಸಮರ್ಥಿಸಿ ಪುನಃ ಅದನ್ನು ವಾಪಸ್ಸು ಪಡೆಯಲು ಈರೀತಿ ವೈಸ್ರಾಯ್ ಪಾರ್ಲಿಮೆಂಟುಗಳೊಡನೆ ವಾದಿಸಿದಾರೆ —— John Morley ಎಂಬ ಪ್ರಮುಖ ಬ್ರಿಟಿಷ್ ಪತ್ರಿಕಾಕರ್ತರೂ ಇವರ ವಾದವನ್ನು ಹೀಗೆ ಸಮರ್ಥಿಸಿದಾನೆ. —— ಈ ಪ್ರಯತ್ನಗಳ ಫಲವಾಗಿ ಪಾರ್ಲಿಮೆಂಟು ೧೮೬೭ ರಲ್ಲಿ ಇವರ ಹಕ್ಕನ್ನು ಒಪ್ಪಿಕೊಂಡು ಇವರ ಸಂತತಿಗೆ ರಾಜ್ಯವನ್ನು ವಹಿಸಲು ಒಪ್ಪಿಕೊಳ್ಳಲು ಇವರು ಕೃತಕೃತ್ಯರಾಗಿ ಮರಣವನ್ನು ಹೊಂದಿದರು. ೧೮೮೧ ರಲ್ಲಿ ಇವರ ದತ್ತುಮಗ ಚಾಮರಾಜ ಒಡೆಯರಿಗೆ ಪಟ್ಟಾಭಿಷೇಕವಾಗಿ ರಂಗಾಚಾರ್ಲು ಶೇಷಾದ್ರಿಯ್ಯರ್ ವಿಶ್ವೇಶ್ವರಯ್ಯ ಮುಂತಾದವರ ದಿವಾಣಿಗಿರಿಗಳೂ ನಾಲ್ವಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪ್ರಶಸ್ತವಾದ ಆಳ್ವಿಕೆಯೂ ಸಂಸ್ಥಾನಕ್ಕೆ ಮೇಲ್ಮೆಯನ್ನು ತಂದವು.

ಈ ಸಂದರ್ಭದಲ್ಲಿ ಇನ್ನೊಂದು ವಿಷಯವನ್ನು ತಮ್ಮಗಳ ಅವಗಾಹನೆಗೆ ತರುವುದು ಸೂಕ್ತವಾಗಿದೆ. ಕೆಲವುದಿನಗಳ ಹಿಂದೆ ಮದ್ರಾಸಿನ ಒಂದು ಪತ್ರಿಕೆಯಲ್ಲಿ " ಶ್ರೀ ತತ್ವನಿಧಿ " ಎಂಬ ಗ್ರಂಥದ ಈ Book Review ಪ್ರಕಟವಾಗಿದೆ : ....

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೫೦ ವರ್ಷಹಿಂದಿನ ಗ್ರಂಥವನ್ನು ತಂಜಾವೂರ್ Palace Library ತಮಿಳಿಗೆ ಭಾಷಾಂತರಮಾಡಿ ಮೂರು ವಾಲ್ಯೂಂ 45 ರೂ. ಆಗಿ ಪ್ರಕಟಿಸಿದಾರೆ! ಈ ಸಂಸ್ಥಾನದವರು ಅದನ್ನು ಕನ್ನಡದಲ್ಲಿ ಪ್ರಕಟಿಸುವಷ್ಟು ಬುದ್ಧಿ ಈವರೆಗೆ ಇನ್ನೂ ಬಂದಿಲ್ಲ. ಅಹಂಕಾರಕ್ಕೆ ಮಾತ್ರ ಎಣೆಯಿಲ್ಲ!

ಹೀಗೆ ಕೀರ್ತಿಶೇಷರಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ೧೭೩ನೇ ಜಯಂತಿಯನ್ನು ನೆರವೇರಿಸಲು ನಾವು ಇಲ್ಲಿ ಸೇರಿದೇವೆ - ಈ ಸಮಾರಂಭದಲ್ಲಿ ಅಗ್ರಾಸನವನ್ನು ವಹಿಸಲು ಮಾನ್ಯ ಶ್ರೀ ಕೆ. ಪಿ. ರಾಮನಾಥೈಯನವರನ್ನು ಕೋರಿದೇನೆ. ಶ್ರೀ. ಕೆ. ಪಿ. ರಾಮನಾಥೈಯ್ಯನವರು ಮೈಸೂರಿನಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸವನ್ನು ಹೊಂದಿ ಪಾರಂಗತರಾಗಿ ಐ. ಎ.ಎಸ್ ಆಡಳಿತವರ್ಗಕ್ಕೆ ಆರಿಸಲ್ಪಟ್ಟು ನಾನಾ ವಿಧವಾದ ಅಧಿಕಾರಗಳನ್ನು ದಕ್ಷತೆಯಿಂದ ನಿರ್ವಹಿಸಿ ಗೌರವ್ಯರಾಗಿದಾರೆ. ಅವರು ಸೌಜನ್ಯತೆ, ನಿಸ್ಸ್ವಾರ್ಥತೆ, ಸೇವಾತತ್ಪರತೆ, ಧರ್ಮನಿಷ್ಠೆ, ದಯಾಪರತೆ ಮುಂತಾದ ಉನ್ನತ ಗುಣಗಳಿಂದ ಅಧಿಕಾರಾವಧಿಯಲ್ಲಿ ಶೋಭಿಸುತ್ತಿದ್ದು ಈಗ ನಿವೃತ್ತರಾಗಿ ಸತ್ಕಾಲಕ್ಷೇಪಪರರಾಗಿದಾರೆ. ಅಧಿಕಾರದ ಮೇಲ್ಮೆಯಿಂದ ಮಾತ್ರವೇ ಕೃಪ್ತರಾಗದೆ ವಿಚಾರಪರರಾಗಿ ಶಾಸ್ತ್ರಾಧ್ಯಯನವನ್ನು ಕೈಗೊಂಡು " ವಿವಿಧ ಮತಗಳ ಚಾರಿತ್ರಿಕ ವಿಮರ್ಶೆ ಮತ್ತು ಸಮನ್ವಯ " ಎಂಬ ಪ್ರಶಸ್ತ ಗ್ರಂಥವನ್ನು ರಚಿಸಿ ಪಂಡಿತಪಾಮರರಿಂದ ಶ್ಲಾಘನೀಯರಾಗಿದಾರೆ. ಇವರು ಈ ಸಮಾರಂಭದ ಅಗ್ರಾಸನವನ್ನು ವಹಿಸಿ ಸಾಂಗವಾಗಿ ನೆರವೇರಿಸಿಕೊಡಬೇಕೆಂದು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ."

The audience was entertained with programme of music and dances by th students of the National Girls' High School. Rising amidst cheers., the Chairman, Sr K. P. Ramanathaiya delivered the Presidential Address as follows:

Sri Josyer and esteemed members of the audience,

It affords me keen and sincere pleasure to be in your midst today to participate in the celebration of the Jayanthi of His Highness Mummadi Krishnaraja Wodeyar and to cherish his blessed memory along with you all. I may perhaps mention incidentally that I happened to be one of the persons initially connected with the idea of the Jayanthi when it was first broached in 1937. I remember Sri Venugopal Mudaliar and the late Sri F. C. Devaraje Urs approaching me and moving the topic with me. I readily fell in with their suggestion; and they were soon able, with the generous contributions of a number of gentlemen, to raise a fund to start and establish the Jayanthi Celebrations on a permanent basis. As a result of their efforts the celebrations are being held annually without interruption for the last thirty years. I am particularly happy to find Sri Venugopal Mudaliar and Rao Bahadur Rajakarya Prasakta M. Ramaswamy still on the Board of Trustees. But I miss keenly the hearty and genial presence of Sri F. C. Devaraje Urs, and the esteemed personality of Rajakarya Prasakta Amble Subramanya Aiyer, who was one of the chief props of the trust. It is indeed hard to find such a conscientious gentleman of the strictest principles. His deeds of unmentioned charity are too numerous to recount and the present members of the audience are no doubt familiarly acquainted with them. Sri Josyer has appropriately succeeded him as the Convenor and member of the Board of Trustees, and has been functioning in that capacity since a number of years. I pray that he may live long to fulfil this mission and several others that he has taken upon himself with the distinction characteristic of him.

Let me open my speech with a few words concerning Sri Josyer, to whose particularly kind and warm invitation I owe my presence here today. I ought to have really presided over the function last year; but I had to dis-engage myself on account of an unexpected upset in my health. I am now making up for my last year's default with a sense of guilt, and have made haste to accept the present engagement with particular delight the moment Sri Josyer asked me again this year.

Sri Josyer evokes in me some personal and sentimental reminiscences. He was my teacher for a brief period, when I was in the Fifth Form Class in the Maharaja's High School about 50 years ago. His teaching of Cowper's "My Mother's Picture" then so impressed my imagination that it has remained fixed in memory, and I remember it as if it was yesterday. By a curious but not fortuitous coincidence I find that my old class-mate and friend Sri Agaram Rangiah has also referred to this with the same warmth of recollection in the course of his speech on the occasion of the Jayanthi Celebrations of His Highness Nalwadi Krishnaraja Wodeyar. Sri Josyer has all along been my well-wisher and has been specially good enough to publish a book written by my late friend Sri H. Narayana Rao and myself. Some of the older members of the present audience may remember Sri H. Narayana Rao, who was a District Economic Superintendent and Amildar of Mysore Taluk between the years 1927–1931.

Now, leaving the personal note, I may perhaps appropriately refer to the several achievements that have distinguished the career of Sri Josyer. He is descended

from an erudite and God-fearing ancestor who was one of the trusted Counsellors of His Highness Mummadi Krishnaraja Wodeyar. True to his hereditary traditions Sri Josyer has embodied his glowing tributes to the noble monarch and the other illustrious members of the Royal Dynasty, in full detail in his "History of the Yadava Dynasty", and succinctly and even more tellingly in his memorable address on the occasion of the Jayanthi Celebrations in 1953.

Sri Josyer is a gentleman of high attainments and of profound and varied scholarship, with a capacity for original research and discerning criticism. His versatility ranges from the publication of unknown and hitherto undiscovered Sanskrit manuscripts and of Vedic and other scriptural and literary texts, to history writing, Journalism, and educational activities like the starting of a Girls' High School. In taking particular interest in female education he has truly followed in the footsteps of Rai Bahadur Ambil Narasimha Aiyangar, who was also a Tutor to His Highness Sri Chamaraja Wodeyar. The achievements of Sri Josyer in the revival and resurrection of Sanskrit have been signal, and have won for him international recognition, which may be said to be symbolised by the award of the Great Silver Medal by the "Institute Historique of France" and several other marks and titles of recognition. But more than and beyond all these accomplishments, he is an earnest and energetic propagator of the rare and exalted truths and mystical revelations that have come down to us from the ages in the form of our great scriptures. He has been strenuously endeavouring to arrest the material grossness and the seemingly rapid career of our present society to its tragic decadence. I may perhaps say of him as Mattew Arnold said of Emerson, that he seeks to be "a friend and Aider of those that would live in the spirit". He is a fervent believer in our ancient heritage, and has been devoting his life to the unfolding of the depths and variety of thought, speculation, metaphysics, and literary beauty that abound in the Sanskrit language. He is performing a service similar to that of Sri K. M. Munshi through his Organisation of "Bharatiya Vidya Bhavan" and its various organs. It appears to me that the creators of our Constitution failed to comprehend the vitality, splendour, and incorruptible essence of Sanskrit literature. They appear to have been unaware, or to have deliberately ignored, the vast wealth, knowledge, and beauty of that language, the incomparable majesty and march of its musical verses, and the long rich rolling sentences of its magnificent prosé, the vast profundity and wealth of its wisdom, and the dizzy reaches of its transcendental speculations that sought to pierce the blue and to lay bare the mysteries of the universe!

It is sad to reflect that the growth and further development of this tremendous burst of imagination and sublime meditation should have been arrested and cut short by a succession of Foreign Invasions that not only destroyed a large amount of extant literature and manuscripts, but left a trail of material and spiritual ruin in their wake!

I have perhaps launched upon a rather prolonged digression, but I believe that it is not irrelevant in the context of the present order of things. I shall now come to the subject in hand and the object of our today's celebrations. I shall not dwell in detail on the historic incidents of the life of His Highness Mummadi Krishnaraja Wodeyar as they have been fully dealt with and described in the several speeches during the previous Jayanthi Celebrations. I shall traverse briefly over the course of events with some appropriate comments.

(To be Continued.)

PRIVY PURSES

Much has been said by many in recent weeks about the equity of ending the Privy Purses of the Princes. Some of the State Governments, the unthinking press, and even the Bhishma-cum-Manu of Madras have given their one-sided verdict. On the other side, Home Minister Chavan, while convinced that it should go, does not seem to have found the basic arguments which would lead inevitably to its stoppage. And batches of the Princes, Southern, Northern Central, Western, are rushing up to each other and confabulating in order to brow-beat the Home Minister into "letting the sleeping dogs lie".

It is a pity that at this time C. P. Ramaswamy Iyer is dead. He and Monckton were the Knight-errants who cooked up the terms which Patel thoughtlessly signed. And C. P. had been banking on that and materially profiting thereby until his death. Were he alive he would have netted a few more lakhs at this juncture! But that was not to be!

What is the rationale of the Privy Purses? It is a matter of history. The Princes who were shorn of military powers were paying Subsidy to the suzerain British Indian Government, for protection, internal and external. For instance Mysore was paying Rs. 35 lakhs till 1927, Travancore 8 lakhs, C. P. States 23 lakhs. The Agents of the suzerain, the Residents, were checking the budgets of the States, and allowing the Princes a Privy Purse for meeting the cost of active Rulership of the State, with all the paraphernalia attendant thereon.

To instance Mysore, the Palace was getting Rs. 18 lakhs in 1904, 19 lakhs in 1905, 23 lakhs in 1910, and 26 lakhs in 1926 in H. H. Krishnaraja Wadiyar's heyday.

Secure in the protection of the British Rulers the Princes were enjoying their Princedom, and the subjects were living under their charity. And when by 1947 Hitler's war and Gandhian revolt forced the British out and the Princes' position became precarious, popular outcry would have expelled them as happened to the Rulers in the Middle East, but Patel came to their rescue, and they abdicated their Rulership, still retaining the Privy Purse!

Patel had no business to enter into so grotesque an agreement with them, and his short-sightedness is now held up as a Magna Carta of the Princes. Blinded by the excitement of the time, he made an irrational commitment which the nation has let pass without question for over 20 years. Now that the question is raised, loud wind-bags are trying to stifle the words in Mr. Chavan's throat!

But what are the facts? How could ex-kings be treated as actual kings? Are ex-Governor Generals treated as actual Governor Generals? Or ex-Presidents? Then Rajagopalachari and Radhakrishnan will claim all they were getting in actual office!

The Privy Purse was paid for maintaining the thousands of employees which their Royalty needed when they were kings. Now their entourage is like Baber's when he was in exile, and the Privy Purse goes into the pockets of panderors and tricksters! They are like any other citizen, without dignity to keep, with meagre personal establishment, with money to squander, and idle time to kill!

Looking at a recent press-photograph in Bangalore, of two men and a horse, one couldn't say which was the syce and which was the Maharaja of Kolhapur! In the picture of the Princes' Meeting at Delhi, they all looked like hotel servants and not like Princes!

What happened to all their princely dresses and crest jewels? Where is their retinue? What work do they do for the State or the nation? What do idlers want with Privy Purses?

And Rajagopalachari, before whose eyes fires are raging and families are in ruins and agony, comes out with the plea to pay further annual lakhs to these multi-millionaires possessed of untold jewellery and enormous fixed assets!

The basic facts are that the Princes would have automatically vanished along with the British, and Patel's undertaking was hasty and insane! What was Privy Purse for maintaining royalty's bonafide expenditure, became personal purse for doing nothing!

Again The Privy Purse was being paid out of the Budget of the Ruler's State. The States became the property of the people's Ministries. The Centre gained nothing out of it, not a pie. How then could the Privy Purse be made the liability of the Central budget squeezed from the national tax-payer? It is unjudicial, illogical, unethical. If the State Ministries want the Purses to be continued let them take over the burden, instead of making gratuitous recommendation in favour of persons whom they sought to overthrow!

Even if we equate the Princedom with Inamdari and Zamindari, they have received the full capital value these 20 years, and no more is due to them.

The right of succession of some of them is even questionable. Is the present Nizam son and heir of the late Nizam? How could he be when his father is alive? Sri J. C. Wadiyar's father was not a Maharaja. The late Maharaja did not adopt Mr. Wadiyar. How could he succeed to his kingship and all his property, when he is not performing even his Shraddha which is an obligatory duty of an heir?

The staff under their employ, except their boon companions, are very badly off, and are sick of the service.

The untaxed Privy Purse has been a glaring blot in the nation's Budget, and should no longer be permitted to sully it.

Those who talk of the ethics of breaking Patel's promise, deemed a solemn contract, are talking with a double tongue. The Central Cabinet is seeking to wriggle out of solemn loan and aid contracts with foreign nations, and seeks moratorium. The States are seeking moratorium for their dues to the Centre! The agriculturists' debts to Government and contracts to land-owners are generally under moratorium! Is the Privy Purse alone immortal?

We hope reason will prevail, and wisdom will prevail, and the Privy Purse become a dead-letter!

The Rajmata of Gwalior says it was not an election issue and therefore should not be stopped now. We thought she was more brilliant than to trot out that plea. Was the change of M.P. Ministry an election issue? How did she claim to form it, when the election had voted Congress into power?

Again when Gwalior is merged in M.P. of whose Government she is boss, who should pay its Privy Purse, Delhi or Bhopal? What Royalty is the ex-Ruler maintaining, what is he Ruling, and what is the Privy Purse for? To deposit in Swiss banks and play play-boy at Monte Carlo? She herself has discarded all queenly jewellery, and looks like Sita in Vanavas. What does she require per month for maintenance? Is she a democratic Stateswoman building a "socialistic pattern of society," or a greedy and callous Shylockian blood-sucker claiming her pound

of flesh for her Jessica? And who is her Jessica? Is the brawny ex-Maharaja of Gwalior her Jessica?

The Privy Purse is not an inherent right. The tipsiest of Princes could not dream that, or prove that!

Is it alms? Alms for the 280 and odd fabulously wealthy men with accumulated wealth of centuries, while the masses of the nation are howling and rioting for the few morsels which would allay their hunger? How many crores have the Sindhia family in Bombay industries? And is not that income much more than the Privy Purse?

What is the wealth of the Gaekwad, of the Holker of Indore, of Jaipur, of Patiala, of Kashmir, of Mysore? Does Padmanabha Dasa who has left his State and is living a quiet life in Bangalore, spend 18 lakhs on himself?

Has the Rajmata entered politics without knowing that the "Socialistic pattern of society" is the basic acceptance of 4 General Elections? Under that pattern what place is there for the accursed Privy Purse?

And Morarji, the Harischandra who wants to pluck gold from the poorest of poor women, who is making the poor poorer by his grinding levies, who wants to pay clamouring officials in bonds instead of cash because he has no money, wants to pay the Privy Purses without demur! His inconsistency equals that of the Rajmata!

The Centre erred in agreeing to the Privy Purses. The Centre erred in paying them from the Centre instead of the States. The centre has been committing breach of the socialist tenets of the Constitution all these 20 years. It is time it woke up! The Princes themselves should deem the Privy Purse an unearned, undeserved, and dishonourable income, and should renounce it. If the Rajmata induces them to do so, instead of egging them on the other way, she would rank with Mira Bai for all time, and not with Madame Mao Tse Tung!

Editor.

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ENIGMA OF UNIVERSE

(Continued from previous issue.)

There has long been talk about anti-worlds: it was suggested that some distant galaxies might be composed of anti-matter. Gustav Naan went further! why shouldn't this anti-world — this world inside out — exist in reality, and not somewhere at the edge of the universe, but right here beside us, within framework of our own world?

"They tell me that can't be," Dr. Naan remarks. "That the world would blow up! When an atom collides with an anti-atom, they should be annihilated, and the energy released would be greater per unit mass than in the explosion of a thermonuclear bomb. But I say...."

And he begins writing formulas that are very difficult to explain in popular language. In general, it comes out that not all the particles of the world can interact because there is a limit to the speed of interaction—the velocity of light.

There is the "light cone"—that abstract postulation of the theory of relativity which shows what can interact with what. And the anti-world is dying "on the other side of the light cone."

"We're terribly convinced of the solidity of our world". Dr. Naan goes on. "Actually, it's a sleave. To make Vodka, a litre of alcohol is mixed with a litre of water. But the result isn't two litres of vodka—it's somewhat less: the molecules are packed more tightly. Evidently the world and the anti-world "penetrate" each other in much the same way."

The world of our antipodes should not differ in any way from our own: the same atoms, molecules, matter. But we are separated by an impossible barrier: "nothingness." That world turned inside out may have its suns and planets, its living beings, even reasoning beings, but there is not the slightest hope of our ever getting there.

To do so, we should first have to be annihilated, become nothing. It is only when particles are born out of nothing, on both sides of nothing, if one may put it that way, that coordinated events take place, and interaction is manifested. Only chance portions of the alien world can form in ours: anti-particles or even anti-stars and anti-galaxies.

In general, all this mad architecture of the Universe is the realization of a very simple arithmetical relationship. If $1+(-1)=0$, then contrariwise, zero should dissociate: $0-1+(-1)$. It has been established that the galaxies are receding from us and from one another, at times with immense velocity.

The Universe would seem to be swelling; perhaps it is being distended by matter which is being formed. A vacuum can give rise to new matter on condition that the same amount of anti-matter is formed in the anti-world.

From time to time tremendous sources of energy are discovered - superstars and radio-stars. It can be assumed that energy arises in a vacuum, but exactly as much energy must be evolved in the anti-world. It all adds up to the fact that in the integrated symmetrical world there is nothing and there can be nothing—not even space and time — except the "nothing" itself, except a vacuum.

The new picture of the world, if one considers it thoughtfully, may be unusual, but it is no more astonishing than the Universe as taught in school—the Universe without beginning, or end, and also space and time without limits.

Whatever beginning we may come to, the question naturally arises: but what was there before that? Why did it happen that

(Continued on page 7.)

H H. KRISHNARAJA WADIYAR III

CHAIRMAN'S SPEECH

(Continued from last issue)

Today is the sacred day of the 174th Jayanthi of His Highness Mummadi Krishnaraja Wodeyar. He was born in the year 1794 and was called upon when still a stripling of five to ascend the throne of Mysore in 1799 after the fall of Srirangapatna. During the two preceding reigns of Tippu Sultan and Hyder Ali the Mysore Royal Family had been divested of their throne and power. It was given to Maharani Lakshammanni to regain the throne and the Kingdom – though not the whole of its territory-for its lineal monarchs. She was undoubtedly cast in the heroic mould, and the story of her efforts to cast off the shackles of the previous regime, and to regain the throne for the original dynastic monarchs makes a remarkable chapter in the history of Mysore. Sri Josyer has dwelt in full detail on the long and arduous struggle that she waged to contrive the overthrow of the usurping regime. Her skillful diplomacy and her cautious and surreptitious correspondence with the Governors of Madras, and the Governor-General of India, read like a chapter lifted from the pages of " Mudra Manjusha " in which the matchless State-craft of Chanakya is exhibited. It is indeed a matter for curious study and wonder how she managed to smuggle out her trusted emissaries like Tirumala Aiyangar, Narayana Rao, and Tirumala Rao on their missions to the British Officers, and how she tempted, urged, induced, and exhorted them to march their armies against Mysore and to deliver it from the grasp of the usurpers. Her untiring and strenuous efforts finally bore fruit and succeeded in inducing the British— who had their own score to settle with Hyder Ali and Tippu Sultan – to undertake a number of expeditions against Mysore. The first campaigns were rather half-hearted and only partly successful in discomfiting Tippu Sultan. The campaign of 1792 however was a big success, but nevertheless the British made a treaty with Tippu Sultan after depriving him of half his territory and taking his sons as hostages. No part of this territory recovered from Tippu Sultan was handed over to the Mysore family. After further persistent pressure by Maharani Lakshammanni the British undertook a final campaign along with the Marattas and the Nizam of Hyderabad in 1799 and succeeded in storming the fortress of Srirangapatna, in the course of which Tippu Sultan died fighting. Even at that critical moment of crowning success the Sceptre of Mysore appeared to be eluding the the grasp of its legitimate owners, as some dialogue appears to have been started by certain interested parties, curiously and reportedly including Diwan Purniah, whether the Mysore Throne should be restored to the sons of Tippu Sultan or to the lineal descendants of the Royal Dynasty of Mysore. In the end however the superior wisdom and better instincts of the British appear to have prevailed over such mischievous counsels, and it was decided at last to instal Sri Mummadi Krishnaraja Wodeyar on the throne. But it was a sadly torn and attenuated inland Kingdom that was restored to the Maharaja. Its extent was even less than $\frac{1}{3}$rd of the dominion possessed by Hyder Ali. It consisted of only 29,000 Square Miles of territory which was completely shorn of all the territories of the Sea-coast giving no access to the Arabian Sea littoral. The rest of the area of the conquered territory was divided between the British and the Nizam. It is only a 157 years later in 1956 when

the re-organisation of our States took place that Mysore regained a large part, though not the whole, of her legitimate territories. This accomplishment found appropriate expression in the presidency of the Jayanthi the succeeding year by the First Chief Minister of enlarged Mysore, Sri S. Nijalingappa.

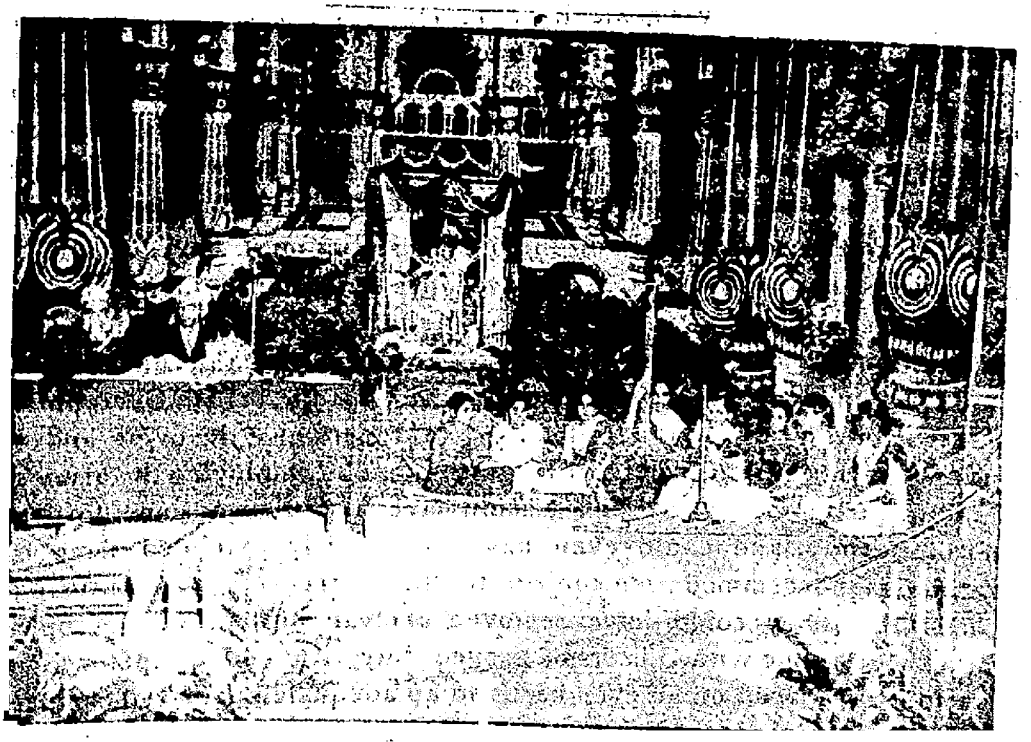
His Highness the Maharaja being still a boy of five years of age, Purniah was made Dewan; Colonel Wellesley stayed till 1804 restoring order; the resident was Mr. Cole, who was sympathetic and helpful; and Maharani Lakshammanni looked after the educational training of the young ruler. Peace was restored to the country and some prosperity was also registered. But in the year 1810 Maharani Lakhammanni was called to rest after her strenuous and glorious life. Dewan Purniah was also getting aged by that time and, apparently in his decrepitude appears to have begun even to nurse an ambition to perpetuate the Dewanship in his own family. He began to behave almost as if he were independent of the Maharaja. There were some unpleasant brushes between him and Maharaja and he retired in a huff in December 1811. But he did not survive his retirement by many months and passed away a few months later. Despite his later aberrations he had served the State efficiently for twelve years. The Maharaja too treated him with astonishing magnanimity, even condoning his misappropriation of nearly 43 lakhs of Rupees, and even granting him a handsome Pension in his retirement.

His Highness the maharaja was then just 16 years of age when Purniah retired and he assumed direct charge of the responsibilities of administration. He was thrown into the vortex of active events at a premature and impreessionable age without the loving guidance of Maharani Lakhammanni and without the firm administrative hand of Dewan Purniah, who was capable of putting down and punishing the excesses of erring officials. While assessing the import of the events that were later to follow and to culminate in the tragedy of the deposition of the Maharaja in 1831, it is vital to bear the above facts in mind. The extreme youth and susceptibility of the monarch when he took up the reigns of administration, his inexperience and lack of proper guidance, led to certain indiscretions and aberrations to which a highly generous nature like his was naturally prone, and which, conspiring with some seasons of famine and out break of depredatory activities by some of the old Pallegars, that had lain low under the heels of Hyder Ali and Tippu sultan, brought about conditions of unrest and disaffection in some parts of the State, particularly in the Malnad, and further caused financial difficulties and delay in the payment of the British Subsidy, which was made one of the excuses for the deposition of the Maharaja and the assumption of direct rule by the British in 1831.

His Highness Sri Mummadi Krishnaraja Wodeyar was by nature one of the most magnanimous of rulers and generous to a fault. This is illustrated by the several agraharams that fill the city of Mysore and the numorous Inams and grants made by him to several institutions and individuals. There is hardly a significant temple, mutt, or other religious institution that does not bear the impress of his extreme generosity. He had a number of Yagas performed, and himself performed several Vratas involving gifts and expenditure on a large scale. All these may have cumulatively impoverished the exchequer. When some seasons of famine and distress supervened, the collection of taxes also fell into arrears and it became difficult to meet the normal demands of administration and the British tribute. It may be seen in this connection that the

(Continued on page 6.)

A DASARA DARBAR



CHIEF MINISTER S. NIJALI[illegible] PRESIDING OVER A JAYANTI

(Continued from page 4.)

tribute amounted to 35¼ Lakhs of Rupees per year while the average annual revenue of the State from all sources was itself about Rs. 94 Lakhs at that time! The relative burden of the subsidy hardly needs to be stressed.

In the above circumstances there came about a certain amount of disruption of the machinery of Government and some degree of lawlessness and rebellion in outlying parts by mutinous Pallegars or those that called themselves such like the ಕೆಂಡದ ಪಾಪಿಂಣ್. Some avericious and unscrupulous officials appear also to have taken advantage of the confusion that supervened and to have resorted to oppression. Survey and land settlement had not been introduced, and taxes were being collected in kind from the threshing floor, lending scope to needless harassment and to the evils of corrupt practices. The "Sharat System" also lent itself to abuse at the hands of untidy Officers. There was no settled civil and judicial administration in the State in the modern sense of the term. These were to be introduced later during the 50 years of British administration.

Then, the wars of the preceding two regimes and the total plunder of Srirangapatna for three or four days after its fall must have also depleted the resources of the State. The sack of Srirangapatna is a typical instance of the looting of Indian territories by the British in the earlier years of the Company Regime and the incredible wealth acquired by every Company's Official and Sepoy, not to mention the Senior Officers. The thoroughness with which they despoiled India is described by H. G. Wells in these graphic words: "The British came to buy and sell, and presently they found themselves achieving a tremendous piracy"! In the course of the plunder of Srirangapatna a Tiger-shaped Gold throne with a Jewel Canopy and Crest and several other precious articles are reported to have been removed to England. Sri Josyer in his welcoming speech to Sri S. Nijalingappa at the 163rd Jayanthi has referred to this and requested him to initiate action for their recovery, which Sri Nijalingappa promised to do. It is not known whether the matter has progressed since.

The sack of Srirangapatna and the previous wars must have greatly impoverished the subjects also. The initial extravagance and improvidence of the young ruler may have contributed to an aggravation of the position. Apparently the adverse seasonal conditions carried matters to a crisis. It was indeed a peculiarly crucial and trying time for the monarch. It was to be expected that the British Government would go to the rescue of the ruler at that critical time and put down the overt and incipient rebellious movements and disorders with a stern hand by employing the army stationed in our State for the very purpose. They could have also shown some forbearance in the matter of subsidy, and could even have temporarily extended some minimum necessary financial accommodation subject to future recovery and ensuring against possible misuse. They could have removed unclean officials and sycophants and replaced them for a time with Officers of proved integrity and competence until the administration was placed on an even keel and an adequate number of competent and honest officials were trained.

From all accounts and considered from any point of view, the step taken by the British appears to have been too precipitate, drastic, and altogether unfair to the

monarch. The treaty of 1799 did not authorise a total deprivation of all the territories of the monarch in case of default in the payment of the tribute. The utmost that the British were empowered under the treaty was to take over such part of the State as was strictly required for the purposes of recovery of the subsidy. Apparently even this partial annexation was meant to be a purely temporary measure until the restoration of normal conditions and the return of the State to a state of financial health and soundness. Thus the deposition which was nowhere contemplated must be characterized as a flagrant breach of faith on the part of the British. The letter of indictment of the Maharaja leading to his deposition by the then Governor General Sir William Bentinck is full of several unsubstantiated allegations and material inaccuracies. Some of the grounds set forth are based on mere conjecture and hearsay evidence like the imputation that the Maharaja squandered the treasure of Rs. 2 crores left by Dewan Poorniah. Sri Josyer has brought out in his book how Dewan Poorniah was himself guilty of misappropriation of about 44 lakhs and that he could not possibly have accumulated Rs. 2 crores. If indeed it was a fact there should have been some documentary record and other substantiating evidence to prove it while handing over charge by Dewan Poorniah to his successor. Apparently the charge is a fictitious and malicious one and evidently made out to convince the Board of Directors and the British Government in London.

But more was still to come. Even as early as 1834, that is, only three years after the dethronement, Sir William Bentinck, the Governor-General who had formerly been himself instrumental in taking over the State, became penitent, apparently after the discovery of new material and relevant facts, and realised the iniquity and enormity of the punishment inflicted on the monarch and recommended the restoration of the major part of the Kingdom retaining only the portion required for the realisation of the tribute. But unluckily for the Maharaja the Board of Directors did not accept his recommendation being manifestly bent on absolute annexation even when it was clearly illegal.

(To be continued)

(Continued from page 3.)

way? And when processes we know, such as the dispersal of heat or the evolution of stars, are completed, we ask why they were not completed everywhere before our time. What will happen next?

In these limited cases we can now seek interaction with the anti-world through a vacuum. Perhaps until now we have actually seen only half of the gigantic flywheel of the Universe, and only now for the first time do we vaguely see all of it.

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ಬೆಲೆ ೦-೭೫

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾವ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡಂ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುನ್ಸುಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

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ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

Printed at the Coronation Press, Chamaraja Road, Mysore, and Published by G. R. Joyer.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

VOL XXVII No. 46] Monday 11-9-1967 [PRICE 00-10 NP

BENGAL LAMPS

THEY STAY BRIGHTER LONGER

HAVE PASSED THE ONE MILLION MARK.

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MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

H. H. KRISHNARAJA WADIYAR III

CHAIRMAN'S SPEECH

(Continued from last issue)

The following years almost up to the approach of the last days of the Monarch are a melancholy tale of reiterated and unbaffled attempts by the Maharaja to regain his lost dominion. His efforts were continuously thwarted by Sir Mark Cubbon, who was the Chief Commissioner during the long period from 1834 to 1861. He was egotistic and supercilious, and treated the Maharaja with scant courtesy and sent tendentious and mendacious reports against him. The Maharaja however refused to submit to his repeated rebuffs and went in appeal again and again to the Viceroy and the Secretary of State with a singular tenacity and courage. The literature embodying his correspondence makes melancholy reading. However, during this period of his adversity two outstanding friends, one an Englishman and the other a distinguished Mysorean, stood by him in fair weather and foul. They were Dr. Campbell and Sri Bakshi Narasappa. The memory of Sri Bakshi Narasappa is still green in Mysore and his descendants continue to be its honoured residents to this day. The Chief Commissioner spared no pains to break the spirit of Sri Bakshi Narasappa who refused to quail in spite of grave threats and intimidations and continued to promote the interests of his master without flinching. Dr. Campbell's devotion to the monarch is particularly note-worthy and unexpected. He was of the utmost service to the Maharaja by virtue of being an Englishman. He actually proceeded to England and succeeded in enlisting the support of several able parliamentarians including the noted John Morley. As a result of the combined efforts put forth by them the British Government was at last put to shame and its conscience was awakened to a sense of the iniquity practised against the Maharaja. The British Government finally passed orders approving the adoption of His Highness Sri Chamaraja Wodeyar and ordering his installation on the throne after he attained majority. For all his troubles the unlucky Maharaja was unable to have the consolation of reascending the throne himself, though the British made some tardy recompense for the same by conferring a title on him. But he had secured the succession of the adopted Prince and asserted the continuance of the rule of the Mysore Dynasty After achieving his mission His Highness Sri Mummadi Krishnaraja Wodeyar passed away soon afterwards.

The history of Mysore from the date of the rendition in 1881 until independence under three enlightened monarchs, assisted by some exceptionally gifted and capable Dewans, is a story of striking progress in all the fields of administration and of economic prosperity. The foundations of a sound and progressive administration were laid by Maharaja His Highness Sri Chamaraja Wodeyar ably assisted by Dewan Sir Sheshadri Aiyer. The next long reign of His Highness Sri Nalwadi Krishnaraja Wodeyar was particularly outstanding for its enlightened and modern administration under the guidance of Sir Visweshwariah and Sir Mirza Ismail. With such a teem of good administrators under one of the greatest of the Maharajas of Mysore, the State marched

from progress to greater progress in the fields of Industry, Irrigation, Education, and Railway Communications. During the Dewanship of Sir Mirza Municipal development in the form of water supply, drainage, and beautification received particular fillip, and an impetus was given to several Industries. The tribute was also reduced by 10½ Lakhs and hopes were entertained of its total elimination. The State deservedly earned the title of a model State and won signal tribute for its liberal and progressively Democratic administration. His Highness Sri Nalwadi Krishnaraja Wodeyar was in addition a saintly and majestic monarch of exemplary personal character and was universally held in special esteem. He had also the distinction of being the first Chancellor of the Banares Hindu University.

The progressive administrative and the literary and cultural traditions of the ruling family of Mysore reached their culmination in our present Highness Sri Jayachamaraja Wodeyar who succeeded his great uncle in 1940. By this time the storm of political unrest had already broken and was making rapid head-way in the State interfering with the even tenor of administration. Nevertheless His Highness the Maharaja always endeared himself to his people and conducted the administration with tact and ability. Owing to the conditions of the Second World War and careful husbanding of resources, the State attained unexampled financial prosperity, and a reserve fund of over Rs. 20 crores was handed over to the democratic successors on the advent of responsible Government. The level of progress achieved by Mysore received the following exemplary tribute from no less a person than Dr. C. Rajagopalachari, the then Governor-General of India, in the following sentences when he visited the State in 1948: "the beauty of the city is a great example and an inspiration to towns and cities all over India. I may say without hesitation, not as an old Citizen of Mysore State, but as Governor-General and an objective Judge, that Mysore is really the most beautiful City in India. I have been feeling it all the time since I came here. In fact I did not get good sleep last night because I was feeling as if I had just come back after paying a visit to Fairy Land. The State has now been handed over to a democratic machinery. Successive able administrators under His Highness's predecessors have built this province to an enviable degree of progress and glory. The new Government has taken over the responsibility. If I were here I would not sleep happily. We have taken over a glorious thing! My colleagues in National Agitation and struggle have taken over I feel a very high responsibility. It is not easy to maintain the State and keep it up to the level it had reached through the talent, industry, devotion. and patriotism of previous administrators". This is indeed high praise coming from such a severe and fastidious critic like Dr. Rajagopalachari, and perhaps foreshadowed the shape of things to come.

His Highness Sri Jayachamaraja Wodeyar has since Independence distinguished himself as a most eminent Scholar, Philosopher, and Prince of culture. Several Universities of the World have conferred Degrees of Doctorate on him, and he has been spreading the sublime messages and revelations of our ancient sages in all the continents of the World. It is perhaps a curious coincidence that an earlier messenger of Vedanta from India, Swamy Vivekananda, was enabled to undertake his monumental tour of America through the encouragement and assistance of His Highness's grand-father, His Highness Sri Chamaraja Wodeyar. His Highness the Maharaja has been proceeding periodically on his cultural

(*Continued on page 5.*)

The Rationalist

ASTRAS AND SHASTRAS

Hanuman said, "O Bharata! You have done the greatest harm to Sri Rama! Lakshmana is on his death bed. I was taking the plant Mritsanjivini to save his life. Now I am delayed here and Lakshmana is sure to pass away within an hour."

Bharata embraced Hanuman with tears in his eyes and said, "My brother! Excuse me. I was under the impression that some demon was moving in the sky with the big mountain to destroy my brothers and mother Janaki. Do not feel sorry. In a moment's time, I shall send you to Lanka."

Saying thus, Bharata aimed an arrow at the mountain chanting a mantra. The arrow lifted the mountain together with Hanuman and transported them to Sri Rama within a minute's time! Hanuman was struck with wonder at the skill of Bharata and narrated the incident to Sri Rama and others.

This is the power of asthra. The mantra gives the instrument the energy. The energy induced in any material object can be as great as even to destroy matter of immense proportion. In this case it had done a good turn.

Battle raged between Sri Rama and Ravana It was fierce, the like of which had not occurred before nor is likely to be equalled in ferocity again. Just as the sky and the sea have nothing to compare with, this fight of savagery stands unparalleled in the history of the wars. This is taken from Valmiki's narration.

Ravana and Rama discharged arrows and other weapons in normal use. From the use of sastras they turned to asthras. Naagaasthras turned into serpents full of poison. Rama sent the Garuda asthra to quell the nagas.

Rama discharged the Brahmastra which pierced Ravana's chest and tore open his heart. Thus fell the son of Visravas, burnt by the accnmulated sins of his own wanton action.

Asthra is a divine science. This is Dhanur Veda. Siva, Krishna, Rama are lords of this supreme celestial science. Parasurama learnt it from Siva. Dronachrya, Kripachrya, Arjuna, Bhishma, Viswamitra were experts in this science. Bhishma learnt it from Parasurama. Indra also is an adept in this science.

Any material object can be charged with the mantra that does all the work. It depends on the power of the mantra how forcefully, effectively and purposefully the material acts The nature of the work done by an arrow (the material object) depends upon the Sankalpa of one who sends the arrow. One may aim at the destruction of a particular man or a place or one may seek to protect himself. It is an offensive as well as a defensive weapon.

The present day bombs such as incendiary bombs, flashlight bombs, high explosive bombs and chasing bombs have their base on the science of the material. They are capable of being turned into energy, which have vast destructive potentiality. But it is the reverse of transforming the power of energy into matter which the seers of old had mastered.

The Mohanastra could make a man unconscious. Gandharvastra could produce delusion. Pasupathastra could destroy a universe. Against Narayanasthra there is no resistance at all. But it could be subdued by an "anjali" or surrender.

(*Continued on page 6.*)

(*Continued from page* 3.)

missions and carrying the message of India across the Oceans. He is a master of both Western and Eastern Music, and a highly accomplished composer himself. He may be compared to Marcus Aurelius Antonius, the Philosopher-Emperor of ancient Rome. He is indeed the very efflorescenee and quinitessence of Indian Culture.

The name of His Highness Mummadi Krishnaraja Wodeyar raises grateful and sentimental memories in the minds of Mysoreans. His deeds of monumental charity are still remembered as reminiscent of the celebrated Ikshwaku and Raghu Kings. Poets and Musicians have sung his praises in adulatory verse and eulogy and paid tributes to his authorship and his Royal munificence. Beyond all these His Highness has carved for himself a unique place in the warm hearts of the people of Mysore.

Let me thank Sri Josyer and all of you for affording me this opportunity of paying my tribute to the sacred memory of His Highness Mummadi Krishnaraja Wodeyar.

K. P. RAMANATHAIYA.

SCHOOL FOR GENTLEMEN

Intelligence, a good education, foreign languages – these all help make a man feel self assured but do not give him the image of a gentleman. At least, this was the argument put forth by the first School for Gentlemen which was opened several months ago in Hamburg by Mrs. Sporl, the director of a mannequin's school. This course lasts three months and recently was passed with flying colours by the first seven participants. They were chosen from 50 applicants and now know how to use fish-knives and lobster forks while at the same time discussing modern art with their dinner partner without the slightest difficulty.

A real gentleman may not lose his inner balance in any situation, he must – as is stated in the school's prospectus – always be polite. courteous, self-assured and have a certain masculine charm. He must show perfect manners and behaviour, especially when with women. In order to achieve this goal, Mrs. Sporl has her pupils, who belong to all age group, instructed in such subjects as deportment, conversation, "motion" (the art of moving gracefully), gymnastics, male fashions, hairdressing and speech. In addition, a general course on literature and modern art is also part of the curriculum. The pupils must then pass the final examination – in a first-class restaurant. They are accompanied by ladies from the Sporl Mannequin School.

The first "certified gentlemen" are convinced that they now face a better future thanks to their newly gained knowledge and abilities. Three of them are businessmen who hope to increase their sales with the help of their newly won assurance and good manners; two gentlemen plan to start new careers as dressmen; the sixth of the seven pupils is a sailor who will change from his freighter to a passenger ship, and the seventh, finally, an insurance agent, hopes to gain better results as well as overcome his inhibitions towards women!

West German News.

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A UNIQUE STUDENT

The young Indian Shankar Banerjee keeps pouring water from a jug – yet the jug is never empty! This is a magic trick, of course. And Banerjee, who now studies at the textile engineering school in Monchengladbach (Federal Republic of Germany) knows innumerable tricks. He uses his skill to earn money. Banerjee has the official permission to perform in schools and then collect money. Most of the money he earns in this fashion is placed at the disposal of destitute students from Asia and Africa who are unable to earn money themselves. The Indian student received aid in this fashion from other students when he began to study. Now he wants to support others.

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4-9-67. G. R. Josyer.

(Continued from page 4.)

Parvathastra gives protection against Vayuasthra. It is like a shield. Rama threw Maricha into the ocean with the Manavastra.

It was by a special mantra an asthra could be recalled. It is called Upasamhaara. Arjuna sent a Brahmasthra on Aswathama and withdrew it together with the Brahmasthra discharged by Aswathama, who was unable to withdraw it.

Brahmasthra is charged by a mantra with Gayatri recited in the reverse order. For each astra there is a separate mantra.

Indrajit directed a Nagasthra on Lakshmana which made him senseless and bound him.

Even a piece of straw charged with mantra becomes a powerful weapon. This was proved by Rama when he set a grass blade charged with Brahmasthra after a vicious crow, and none could stand before it. The crow surrendered to Rama and it was saved.

For energy to act a material object is needed. It need not necessarily be strong or powerful. But energy by itself is incapable of any action, though it is very potent and powerful. Its power is dormant so long as there is no material object to support it as the base.

The nuclear experiments prove it. How even an atom is stored with vast energy which is released by an explosion is the revelation of post-war science.

Rama killed Vali by a sasthra or an ordinary arrow. There it was his human power that was shown in action. It was the arrow that killed him: there was no mantra. The energy released was that of Rama's own power of arms (bhuja bala). In this case what is proved is that a material object is capable of action only when it is exercised. The energy is one's own or commanded by the accumulated powers of the seers of old or yogis.

Neither matter nor energy is capable of action by itself. They are interdependent. Our saastras aver it and modern science confirms it.

D.B.R.

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Mr. Josyer has continued and is endeavouring to complete the work done by Yathiraja Swami, and scholarly India will welcome this great contribution to the appreciation of both literature and the science of erudite and loving crititcism."

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RS. 15—00

WHERE HAS IT GONE ?

India has been famous from time immemorial for its riches in diamonds. Andhra Pradesh was superb in this respect. The treasures of the southern Hindu Kings, especially the Vijayanagara rulers (1336-1565) were well known.

But the details of the diamond treasures of the Vijayanagara rulers still remain obscure. Modern historians have paid little attention to them.

Chroniclers like Paes of Portugal, who visited the court, describe the wealth of the Vijayanagara rulers and their nobles, and of the wonderful display of jewels on festivals by the ladies of their household.

The village of Paritala (in Krishna dist. on the banks of the Krishna river) and certain areas in Kurnool district and Vajra Karur in Anantapur district were the principal diamond centres in those days. The last one was the most important and popular. The rich Vajra Karur diamond mines are about 20 miles south-west of Gooty town.

Generally these were known as the 'mines of Golkonda' and their traders as 'Golkonda diamond merchants'. Paes speaks of the trading community in his chronicles. They dealt in pearls and diamonds, and possessed great wealth.

At the height of Vijayanagara's glory an entire street was reserved in the capital city for trade in precious gems and stones. Such was the importance given to the diamond trade.

These diamond mines were farmed on a large scale and in their day they were richest in the world. There was a condition and custom that all diamonds above 25 carats (each carat weighs four rice seeds), were sent to the Raya for his personal use and in this way the royal treasuries were filled with precious gems.

Several important shrines of Andhra Pradesh like Tirupathi, Mangalagiri, Srikakulam, and Simhachalam were presented with diamond necklaces by the rulers of Vijayanagar and references were inscribed on the pillars of shrines as permanent monuments.

When Vijayanagara was sacked after Talikota there was found a diamond as big as a hen's egg, which was kept by the Adilsha. It is said that this was in a jewel which the Raya had fixed to the base of the plume on his horse's head-dress!

Many hills were also sources of diamonds in those days. In the countryside around Vijayanagara there are hills which were dubbed as diamond mines. These hilly mines were farmed under the personal supervision of the Raya and they became great sources of the diamond wealth of the royal treasuries. There is another hill called Veha, the diamonds of which were sold for the highest price and gained an international market Certain diamonds of this hill were of 100 and 200 carats of weight and even more!

Even after the decline of the empire, the king at Chandragiri (Ranga Raya) in 1614 had more than three large chests full of diamonds!

S.R.K.

ಯಜುರುಪಾಕರ್ಮ	0–3ಷ.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–3ಷ.
ಭಗವದಾರಾಧನ	0–4ಂ.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ. "ಜಕ್ಕದೇವರಾಜವಿಜಯಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

TELEVISION AWFUL !

John Crosby, radio and television commentator of the New York Herald Tribune, announces his column's abandonment of television criticism for wider fields :

Television in America no longer deserves daily criticism on a serious level. Intermittent criticism is good enough for its increasingly lonely big shows. Silence is the only sensible greeting for most of the dreary new ones !

Thirteen years ago American television came out of the laboratory aglitter with great expectations. New techniques sprouted on experimental programmes, educational programmes and travelogues.

Today, filmed television series are being turned out by bored professional hacks. Today, a television show seems designed only to kill time. Today, television isn't awful. It's worse than awful. It's a bore !

I am appalled that this great medium of information and education is so totally dedicated to utter vacuity. Don't be misled by the professional apologists that this is all television can afford to do or all the public wants. The people want something better. As for what television can afford, all I know is that it annually grosses 1,163,900,000 dollars, and for that kind of money it ought to do better.

If I limit myself to television much longer, I'll go crazy. Television is turning us into "starers". We don't watch it, really. We stare at it—uncritical, undemanding, half awake and only half alive! The television set has ceased being an instrument of entertainment. It has become an anaesthetic.

The other day I was arguing with an Englishman who hates our American commercials. I found myself saying—it just slipped out inadvertently—"I don't mind the commercials. It's just the programmes I can't stand !"

TRY OBITUARY

A Newspaperman used to write obituaries. It was a tedious chore. One day he idly typed his own name across the top of a blank piece of paper. Realizing that it looked like another assignment for the obituary column, he became intrigued with the idea of composing his own obituary ! Supposing he did have a chance to write his own final review, what things would he want said about himself?

He filled three pages. He wrote things he had always wanted to do as though they had already been accomplished. Some were personal items; some were community activities. "The late lamented," he wrote, "started studying Spanish at the age of 32 and in two years became fluent in its use. He helped to organize a Boy Scout troop and took an active part in local politics." He went on translating latent desires into realities !

The next day he enrolled in a language course, and visited Scout headquarters ! And so it went. He had his obituary as his goal—and he set about making it come true !

Try out the idea · write out a page or so. I don't think you will find it a bit morbid. Just one suggestion : don't leave it lying about—it might be difficult to explain ! X.

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The Rationalist

IS MONEY SUCCESS?

He was a rich, self-made man. He enjoyed perfect health, and apparently possessed everything else to make life worth living. Yet he committed suicide!

"I feel an absolute failure," he said in a farewell note.

What he really meant was that despite his many possessions he lacked the most important attribute of all, peace of mind without which there's little joy in life.

There are many like him. I know a man who started with nothing and while still in his early forties had accumulated a great deal of money. "Lucky chap!" declared others enviously.

But was he?

His every waking moment was spent in worrying and scheming with the idea of adding more and more to his already considerable wealth. It became an obsession, almost a mania. He could concentrate on nothing else. Friends, family, relaxation—the little pleasures that normal folk enjoy—he had no time to spare for these. Wealth was his idol, and he was its devout and constant worshipper.

Because of this his wife left him, and his daughter made an unsuitable and unfortunate marriage. Now, in late life, he is lonely and embittered, has many acquaintances but not a single friend. He still makes money, of course, and in the eyes of the world he is an astute and successful man. But his so-called success is a mockery!

What, then is this thing called success? Cars, yachts, magnificent houses, a huge bank balance? To those striving to make ends meet these may seem the outward and visible signs. But all they indicate is prosperity beyond the ordinary—and prosperity and success are not always the same.

A friend of mine was asked to spend a week-end on the yacht of a man in the same line of business. There was nothing altruistic or friendly about the invitation. The owner of the yacht hoped that his guest would be of use to him in putting across a certain deal!

"Never," said my acquaintance afterwards, "did I have such a miserable and depressing time! The weather was perfect, the arrangements admirable. It should have been a luxury cruise in miniature. But—" He shook his head in bewildered exasperation.

Then he continued. "All my host could talk about was money," he explained. "How he might make another thousand here and another thousand there. Nothing else seemed to matter. It was painful—and embarrassing.

These examples seem to confirm the old saying that money doesn't assure happiness. But that adage is a bit too trite, too smug, to accept literally. For there is no merit at all in poverty nowadays. In our complex world a reasonable amount of money is essential. But to devote all one's energies to the pursuit of wealth is an entirely different matter.

It may be all right for the Frasers and the Wolfsons of commerce. But then they are exceptional men. To them the acquisition of huge businesses, the extension of their trading empires, is an exciting and invigorating game. They get a glorious kick out of every intricate move, love every moment of the clever and forceful play. And although their personal tastes may be simple, they do, at least, enjoy life to the full. X.

(To be continued.)

WOMEN'S GARMENTS

Tourists who wore too little during a heat-wave in Rome this summer were officially warned that they were "dressed most improperly."

The Italian police announced that all immodestly dressed tourists would be requested to return to their hotels and don more modest attire, or be prosecuted. Frequent complaints had been received "about the increasing immodesty of some tourists' clothing," it was said.

Dress censorship of any kind is rare nowadays, although the citizens of Montreal, Canada, had a shock in 1949 when the city fathers passed a law forbidding shorts, bare midriffs or low necklines in public. There were a number of prosecutions.

Sex appeal in women's garments was forbidden in Canton, China some years ago when the authorities introduced regulations prescribing the kinds of material to be used, the cut and depth of the neck and the length of the skrit.

Police there formed a special "morality squad" to enforce the regulations. They patrolled the city in a fast van, stopped any women and girls whose dress was too "daring" and branded it with a large ink stamp "Condemned!"

Then the police slipped up. They made the mistake of branding the attractive dress of a prominent Chinese official's pretty wife. She protested and the authorities withdrew the ban.

Athens, Greece, once introduced a law prohibiting short skirts. A surprised young girl was arrested in the street because her skirt was 15 in. from the ground. The law decreed that it should not be more than 14 in. from the ground.

There were so many hisses from those in court when the case was tried that the unpopular decree was cancelled soon afterwards —but not until the girl had undergone twenty-four hours's imprisonment for her "crime."

Police were empowered to measure in the street skirts of debatable length under an anti-short skirt degree made by the Mayor Almendroiejo, a town in the province of Badajoz, Spain, thirty pears ago. About 200 pesetas in fines were paid by smart women and girls who refused to obey the decree.

* * *

Father Gracias should be asked what rule he has prescribed for girls of Convent schools. If short skirts are really good, why does he wear a long robe? Ed.

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BRAVERY

In the spring of 1944, the planners of D-Day decided to settle the matter of whether or not Flying Fortresses should precision-bomb the beach ahead of the infantry by test-bombing a mile of English coast. A dug-out had been built about 100 feet back from the edge of the cliff, but only the junior officers huddled near the shelter. General Eisenhower chose to sit on the edge of the cliff, his feet dangling over several hundred feet of space. Beside him was Air Marshal Tedder of the R.A.F. and behind them Generals Montgomery. Bradley, Patton and Spaatz!

The bombers swept in, their bombs bursting shatteringly on the target. Then in came another group heading diagonally for its target. It was off course; bomb doors opened and we knew the load would land on our group. We turned to Eisenhower, who didn't move—only his legs seemed to swing more quickly! For what seemed an eternity the planes came towards us, then suddenly the bomb doors closed and they headed out to sea.

General Eisenhower broke the silence Turning to Air Marshal Tedder, he said calmly, "That almost ended the Second Front!"

LESS AND LESS

One of the richest men in the world, oil tycoon Paul Getty, was being interviewed in London "If you retired now," asked a reporter, "would you say your holdings would be worth a thousand million dollars?" Getty paced up and down the room, mentally adding. "I suppose so," he said. "But remember, a thousand million doesn't go as far as it used to!"

POETS!

Several years ago I was sent to interview poet Robert Frost at his home in Vermont, and I found him chopping firewood behind his farmhouse. I noticed a young man leaning on a fence near by, dreamily contemplating the colourful autumn landscape. "Who's that?" I asked. Frost identified the fellow as the literary son of a city friend who had come out to spend a few days at the farm. I jokingly suggested that he be put to work.

Frost drove the axe expertly into a chunk of silver birch, looked up brightly and replied, "Oh, he doesn't chop wood. He's a poet!"

X.

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IS MONEY SUCCESS?

(Continued from last issue)

Russell Sage never did. Even after making millions he still had only one pleasure—if you can call it that. To increase his riches in every way possible. He succeeded. The money continued to roll in. But what did success mean to him? Misery!

He wore the same clothes he had brought many years before, lunched on a couple of mouldy apples and a three-penny sandwich. This continued until he made one of his few mistakes. In 1884 some of Sage's investments went wrong, and a huge sum poured down the drain.

So he decided to economize even more rigidly. He cut out his midday sandwich and limited his total consumption of food to either a bar of chocolate a day or two apples, even more rotten than before!

Russell Sage would have had a fellow feeling for Hetty Green Wilkes. She, like himself, was an American, and by some standards a highly successful woman. She speculated so shrewdly that on her death in 1952 she left well over thirty million pounds! Envious? You needn't be. Not unless you like living in squalor.

Hetty did exactly that. Tramps would have spurned the clothes she wore; beggars would have sneered contemptuously at the food she ate. She wrapped herself in newspapers for warmth, and raided dustbins for scraps! A financial wizard, a genius at manipulating stocks and shares, she certainly attained material success. But compared with the average person she was a dismal failure!

A leading legal light was far wiser. An Englishman whose name you would probably know, he realized in time that success is not everything. And so he renounced a highly lucrative career to work on a farm, putting in twelve hours a day. Later he acquired his own holding—and laboured harder than ever. But he was far happier than he had ever been as a successful lawyer solving legal problems.

This reminds me of another professional man. He was a chartered accountant in London with an income topping the three thousand a year mark. "Everybody regarded me as a successful and fortunate individual," he told me recently. "But—well I suddenly realised that it just wasn't worth while. Figures—and the money they brought in— ruled my life. I even brought piles of books and papers home from the office and worked on them through half the night. It was driving me—and my wife, nearly frantic. We were actually drifting apart."

They solved their problem in a remarkable and original way. He became butler and chauffeur to a wealthy bachelor in Suffolk; and his wife did the cooking.

"Financially, of course, we are worse off," he told me over a drink in a country pub. "But physically and mentally we've never been so fit and free from worry."

What is the lesson of all this? That nobody should be ambitious? Not a bit. Be ambitious by all means, but don't let it become an overriding passion. For wealth alone is no symbol of real success. You can be successful on a few hundred a year and a failure on ten times as much!

What point is there in slaving away to carve the kind of career that will enable you to dine every day at the best restaurant in town, when in doing so you may have ruined your stomach and can no longer enjoy even the simplest of meals.

A writer of an earlier age has put it very neatly. "He has achieved success," he said, "who has lived well, laughed often, and loved much!"

How many so-called successful men measure up to that standard?" R. T. C.

EDWINA MOUNTBATTEN

She was the richest and prettiest heiress in London, but she lived behind the drawn blinds of a huge mansion in Park Lane, tending an ailing old man!

When her grandfather's friends came to dinner, she acted as hostess, and sat opposite him at one end of the silver-decked table. She was only eighteen years old and the bearded diplomats and wrinkled old ladies bored her so intensely that often she felt like screaming.

This was the sombre, lonely life Edwina Ashley had known almost from childhood.

In her earlier teens she played hostess for her widowed father: then it became her lot to look after her widowed grandfather!

Suddenly all the dark fetters of her bondage burst. She knew the wonder of falling in love!

The man of her choice sailed for India—and desperately, frantically, Edwina begged a loan of a hundred pounds from a maiden aunt, so that she might follow him.

She could afford only a stuffy inside cabin for the voyage, and upon arrival in Bombay she had only enough to pay for the hard-seat third-class railway fare to Delhi!

Few people realize that this is the early story of the gracious and colourful Countess Mountbatten of Burma.

The world hears of the wonderful house parties she gave at stately Broadlands, in Hampshire, for the Queen and the Duke of Edinburgh, but very few people know about the gloom that must surround her memories of those years in ghostly Brook House, tending her ailing grandfather.

Into this depressing seclusion came a letter for Edwin from Mrs. Cornelius Vanderbuilt. "Be a darling," it begged: "Help me to make up a party aboard my yacht. I have a spare man. Maybe you've met him—Dickie Mountbatten?"

She had met him briefly, casually, but he had been fully occupied—paying court to somebody else! On that cruise, however, they fell deeply in love.

When she reached Delhi, after he had been posted to India, lots of other handsome young men soon were buzzing around Edwina, and Mountbatten faced strong competition.

It's on record, however, that Mountbatten was so exhausted by his round of official duties as aid-de-camp that when he found himself alone with the girl of his heart he put his head on her shoulder and fell asleep!

When Edwina returned to England—stifling once more in a cheap, inside cabin,—she still was not quite sure of her heart. The turning point came when she read in the ship's news bulletin of the death of Lord L. Mountbatten, cousin of the King.

Her heart's sudden concern revealed to her the intensity of her love. Cables were exchanged, and she learned that it was not Dickie's father, Lord Louis, who had died, but the latter's cousin, Leopold.

Shortly afterwards, Edwina's engagement to the youthful and handsome Mountbatten was announced.

It seemed that their partnership was to be founded on funerals, however. Edwina's grandfather and Mountbatten's father died within a few days of each other.

Overnight the Cinderella of Brook House found herself married to her prince ... and rich beyond her wildest dreams!

Edwina was unaccustomed to wealth, and when she received priceless jewels as

(Continued on page 6.)

The Rationalist

KARL MARX

Every day for years a powerful thickset man with a bushy beard made his way to the British Museum at ten, waded through mountains of books, took voluminous notes and left reluctantly only when the Reading Room was about to close.

In 1867 the book on which he was working was published in London and the author, Karl Marx, said, "I have sacrificed my health, my happiness and my family for this. I hope it will make my fortune." Unfortunately it did nothing of the sort, for when "Capital" was published and sold in tens of thousands, Marx found that he had forgotten to make a contract with his publisher!

Most people, if asked who Karl Marx was would, if they did not confuse him with Harpo, say that he was a Russian who started Communism. But he was not a Russian and Communism did not start with him! Most of the gunpowder for the shots he fired did not emanate from Russia or elsewhere on the Continent, but in Britain!

Marx was born in Trier, a Rhineland town, in 1818 and was the son of a well-to-do lawyer. On both sides of the family he was descended from rabbis. His grandfather, Marx Levi, however, changed his name to Herschel Marx because of Jewish persecution, and his son, Heinrich Marx, had himself and his children baptised into the Lutheran Church, thus obtaining what was then called 'an admission ticket to European civilisation.'

The family was delighted when at 18 Karl became engaged to the beautiful Jenny von Whesphalen, the daughter of a liberal baron, whose mother, a Scot, was a descendant of the Dukes of Argyll. Karl was a radical and at Bonn Univerity was always in trouble for drunkenness, rioting and extravagance. But there was another side to his nature. He hated injustice.

He was also a genius imbued with prodigious energy. One year while at the University he read scores of books and made summaries of them, produced three volumes of Poems dedicated to Jenny, translated the Germania of Tacitus and the Elegies of Ovid and two volumes of Pandects (Roman Law), wrote a play and an original philosophy of law, and read Hegel from beginning to end. He became one of the Young Hegelians who rebelled against Prussian oppression.

Soon afer he became an atheist and was awarded his Ph.D. for a thesis on the subject.

In 1842, he began writing for Rhenische Veitung, a periodical which criticised the Government and the Czarist regime, for which it was suppressed. He then had a blast against Prussian censorship, which got him into trouble.

After seven years he married Jenny and off they went to Paris, where he became a revolutionary. "Philosophers," he said, "merely interpret the world in different ways! The thing is, however, to change it." To this end he devoted the remainder of his life.

In Paris, he struck up a firm friendship with wealthy Freidrich Engels, the son of a textile manufacturer with mills in Barmen and Manchester, with whom his name is now linked. Young Engels hated the system under which the working classes were oppressed. He had gone to Manchester to

work for Eman & Engels when he was 19 and was horrified by the filth and misery in that immensely wealthy city.

Engels was the opposite of Marx: tall, slim blonde and good looking. He enjoyed a gay life, fencing, fox hunting, wine, women and song, but like many opposites, the two got on splendidly though in all their enterprises Marx was the leading spirit. While in Manchester Engels wrote "Conditions of the English Working Classes" in 1844, his information culled mainly from Parliamentary Reports.

Soon Marx was expelled from Paris for revolutionary activities and went to Brussels where he and Engels produced the Communist Manifesto. The Belgian Government then expelled him, so he went to Collogne where he bought a revolutionary newspaper and started a revolution. This failed. So after printing the last number in red ink he closed down and started the International Workingmen's Association.

None could match him in debate. A friend of his, Carl Schurs, who also fled Germany and went to America, where he became Secretary of the Interior, commented later: "What Marx said was weighty, logical and clear: but never in my life have I met a man whose attitude was so insolent and intolerably arrogant He hurt the feelings of friends and opponents alike."

In his private life, however, he was entirely different; a loving husband and a kind father to his seven children, three of whom survived him.

When finally banished from Germany, he was penniless, for he had poured all his money and Jenny's inheritance into his newspaper. He abandoned his Prussian citizenship, went to Paris, and from there to England, where he spent the remainder of his days.

For years while labouring on his masterpiece, Capital, he earned enough to live by writing articles for Horace Greeley's New York Tribune, and eventually Engels returned to 'filthy trade' in his father's mill in Manchester in order to boost Marx's finances, for his family of seven was an insupportable burden. One day his landlady demanded £5 that was owing and when this was not forthcoming, called in the bailiffs and had them thrown into the street. Friends came to their rescue.

On another occasion, when Marx pawned some silver, the pawnbroker spotted the family crest and thinking that the articles had been stolen called in the police.

Marx was beset not only by money troubles but by illness. He suffered from chronic insomnia, inflammation of the eyes, severe headaches, rheumatism, piles so severe that he could not sit down for days at a time and had to do writing standing, and recurrent carbuncles and boils.

"I hope," he said, "that the bourgeoise as long as they live will have cause to remember my carbuncles." They do! Against all odds he finished his monumental opus, which has changed the history of the world. In his last years he was plagued by bronchitis, pleurisy and finally by an abscess on a lung which caused the haemorrage that brought about his death.

To-day many of the evils he spoke and wrote about no longer exist; or if they do, in small pockets in a milder form, mainly because Marx stirred the conscience of the world into activity and made it a better place to live in. H. D.

* * *

"Better place to live in?" or "Bitter place to live in?" Ed.

(*Continued from page 3.*)

wedding gifts, she insisted on taking them all in her honeymoon luggage. Mountbatten slept with a pistol under his pillow, ready for burglars!

Edwina Mountbatten found herself with an income of nearly a thousand pounds a week, after taxation. She was rated the world's best-dressed woman and seemed to be the hub of a social whirl.

Yet there were times when she escaped from the night clubs and midnight matinees into strange quests for solitude. While her husband was on naval service, she spent months on a coral schooner cruising the South Seas. She ventured across Siberia, sailed around the Spice Islands in a Chinese junk, and travelled on hot archæological quests across the deserts of Arabia.

She was one of the first women to travel along the newly opened Burma Road to China, thumbing a ride with a convoy of trucks, unaware that one day—so strange is the pattern of life—her husband would be a long the Burma Road's chief defender.

Then came the sumptuous period after the old Brook House had been pulled down. In its stead rose a block of flats, the top of which was the Mountbatten penthouse with its eighteen bedrooms and seven bathrooms. It boasted even a private cinema to seat more than a hundred people.

Royalty, including Queen Mary, came to call on Edwina, and Her Majesty was among those who had the disconcerting experience of being trapped in the high-speed but eccentric lift that served the Mountbatten penthouse.

The outbreak of the Second World War brought an abrupt end to Lady Mountbatten's gay socialite phase. Suddenly she became one of the greatest women of the day.

Taking parades in her St. John Ambulance Brigade uniform was a mere formality, but Lady Mountbatten did more—much more. She spent many nights in the East End of London, touring the foul, damp crypts that passed for shelters—and ceaselessly campaigning behind the scenes until conditions were radically improved.

More than once her car was hit by flying shrapnel and falling fragments of masonry, but miraculously she escaped unscathed.

During a lull in the blitz, when there was "not enough" to do in London, she went to the United States on a propaganda lecture tour which covered thousands of miles, talking America, then neutral, into rendering more aid to Britain.

Few people knew that her country house, stately Broadlands, where the present Queen spent her honeymoon, was given over to refugees from blitzed Southampton. And fewer still heard that when she toured hospitals behind the lines in Europe, German ack-ack guns shot away the engine of her plane. Landing safely, she stepped from the damaged machine and calmly brushed the splinters of broken glass from her hair.

Her riches became unimportant; what really mattered was her war-work which never was easy.

During a visit to Burma, she and her secretary discovered that their jeep couldn't ford a flood-swollen river. Rather than disappoint the troops who were eagerly awaiting her visit, they plunged in and swam to the other side!

Today Countess Mountbatten seldom speaks of the days when she was the last Vicereine of India. There is, no penthouse any more, only a small but smart house near Buckingham Palace. She regards herself as just a sailor's wife.

Wherever they go, Edwina and her husband, newly promoted Admiral of the Fleet, face their share of fun and plenty of hard work. And she would have it no different.

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"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

"ಎಲ್ಲ ಚರಿತ್ರೆಗಳೂ ಸುಲಭವಾದ ಭಾಷೆಯಲ್ಲಿ ಬರೆಯಲ್ಪಟ್ಟು ಮನೋರಂಜಕವಾಗಿವೆ. ಈ ಪುಸ್ತಕವು ನಮ್ಮ ಹೆಂಗಳೆಯರ ಮೇಲೆ ಒಂದು ತರಹದ ಪರಿಣಾಮವನ್ನುಂಟುಮಾಡಿ ಅವರನ್ನು ಜಾಗ್ರತರನ್ನಾಗಿ ಮಾಡುವದೆಂಬುದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ. ಮುನ್ನುಡಿ ಬರೆದ ಮು|| ಕೆ. ಎಚ್. ರಾಮಯ್ಯ, ಬಾರ್-ಅಟ್-ಲಾ ಅವರು ಹೇಳಿರುವ "ಇಂತಹ ಪುಸ್ತಕಗಳನ್ನು ಪಠ್ಯಪುಸ್ತಕಗಳನ್ನಾಗಿಟ್ಟರೆ ದೇಶೋನ್ನತಿಗೆ ಸಾಧಕವಾಗುವುದರಲ್ಲಿ ಲೇಶಮಾತ್ರವೂ ಸಂದೇಹವಿಲ್ಲ" ಎಂಬ ಶಬ್ದಗಳು ಪೂರ್ಣ ನಿಜವಿರುವವು."

The Hindu:

"The author is well-known to the students of Canarese and his books are widely read. This book deals with the heroic achievements of many Hindu women whose names have become a house-hold word in every family in India. The stories of Samyukta, Padmini, Mira Bai, Tara Bai and others inspire the young women of India with love of courage and patriotism. The book merits a wide publicity as it affords a good scope for the study of some of the neglected portions of Indian History.

This book is most suitable for non-detailed study in the higher classes of Secondary Schools.

"ವ್ಯಾಪಾರ"

ಶ್ರೀಮದ್ಭುವರಾಜರು:

"It is most gratifying that you have written a book that is likely to be very useful to the Kannada speaking population."

ಮು|| ರಾ|| ರಾವ್ ಬಹದ್ದೂರ್ ಆರ್. ನರಸಿಂಹಾಚಾರ್ಯರು.
ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

"I find the book to be a desirable addition to modern Kannada literature."

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವಿನಂತೆ ಇದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಖಾರವ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನನ್ನ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇನೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ"

ಬೆಲೆ ೦-೭೫

"ಕಾನೇಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು|| ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸವಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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HAVE PASSED THE ONE MILLION MARK.

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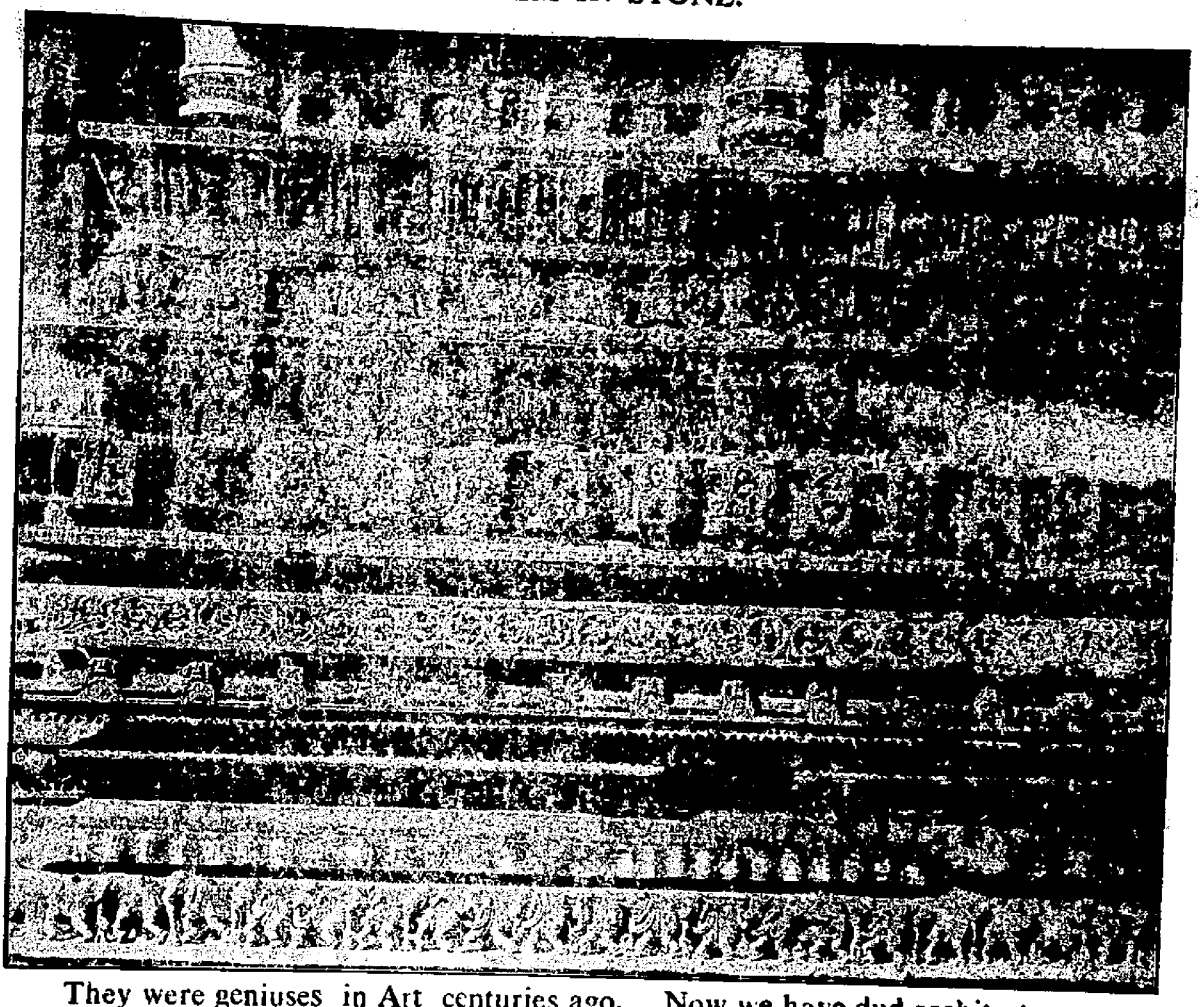
RS. 15—00

H. H. Krishnaraja Wadiyar III.
A Shastraic King.

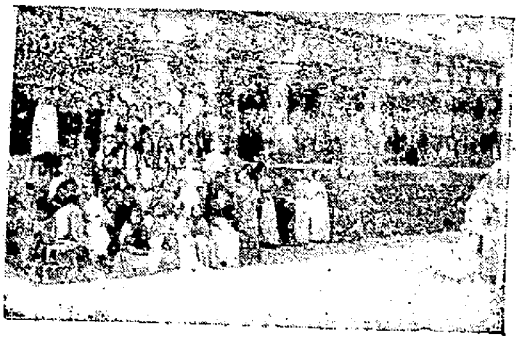
H. H. Krishnaraja Wadiyar III
on historic Throne.

POEM IN STONE.



They were geniuses in Art centuries ago. Now we have dud architecture, dud poets, dud painters, covetous and degenerate, just asses in lion's clothes, but boosted to the skies !

Fame pursues Him.



Tourists unwilling to leave Belur.

The Rationalist

ಗಾಂಧಿಸ್ಮೃತಿ.

ಒಂದು ಶಬ್ದ ಚಿತ್ರ.

ಈ ಶತಮಾನದ ಪ್ರಥಮಾರ್ಧದಲ್ಲಿ ಹಿಮವತ್ಪರ್ವತದ ಅತ್ಯುನ್ನತ ಶಿಖರಗಳೆಂದು ಖ್ಯಾತಿವೆತ್ತ ಕಾಂಚನಗಂಗ ಧವಳಗಿರಿ ಗೌರೀಶಂಕರ ಇವುಗಳಂತೆ ಭಾರತದ ಜನಸ್ತೋಮದಲ್ಲಿ ಅತ್ಯುನ್ನತರಾಗಿ ಕಂಗೊಳಿಸಿದವರು ರವೀಂದ್ರನಾಥ ಟಾಗೂರ್, ಅರವಿಂದಘೋಷ್, ರಮಣ ಮಹರ್ಷಿ, ಮತ್ತು ಮಹಾತ್ಮಾಗಾಂಧಿ. ಗಾಂಧಿಯವರು ಇತರ ಮೂವರಿಗಿಂತ ತಮ್ಮ ಸತ್ಯಸಂಧತೆ, ಜಿತೇಂದ್ರಿಯತೆ, ದೃಢಮನಸ್ಕತೆ, ದೀನರಕ್ಷಣದಲ್ಲಿ ಉತ್ಸುಕತೆ ಇವುಗಳಿಂದ ಜಾಜ್ವಲ್ಯರಾಗಿ ಜನರ ಮನಸ್ಸನ್ನು ಆಕರ್ಷಿಸಿದ್ದರು.

ಗಾಂಧಿಯವರು ಚಂದ್ರಹಾಸನಂತೆ, ಪ್ರಹ್ಲಾದನಂತೆ, ಹರಿಶ್ಚಂದ್ರನಂತೆ, ಶ್ರೀರಾಮನಂತೆ, ಜನ್ಮತಃ ನಿರ್ಲಿಪ್ತರಾಗಿ ಧರ್ಮಪ್ರವೃತ್ತರಾಗಿರಲಿಲ್ಲ. ಅದರೆ ದುಸ್ಸಹವಾಸದಿಂದ ಬಾಲ್ಯದಲ್ಲಿ ಅವಮಾರ್ಗದಲ್ಲಿ ಕಾಲಿಟ್ಟರೂ, ಆತ್ಮಬಲ ಮತ್ತು ದೈವಕೃಪೆಗಳಿಂದ ಪುನಃ ಜೀತರಿಸಿಕೊಂಡು ಸನ್ಮಾರ್ಗಕ್ಕೆ ತಿರುಗಿ ಜನರಿಗೆ ಮೇಲ್ಪಂಕ್ತಿಯಾದರು.

ಮನಸ್ಸೈರ್ಯವಿಲ್ಲದೆ ಇಂದ್ರಿಯಪರವಶರಾಗಿ ಜನರು ಕೆಟ್ಟ ಮಾರ್ಗಕ್ಕೆ ಬೀಳಬಹುದು. ಅದರೆ ಜೀವಾವಧಿ ಅದರಲ್ಲೇ ನಿರತರಾಗದೆ ಕೆಸರಿನಲ್ಲಿ ಕಾಲಿಟ್ಟವರು ಕಾಲನ್ನು ತೊಳೆದುಕೊಂಡು ಒಳ್ಳೆಯದಾರಿಯಲ್ಲಿ ಹೋಗುವಂತೆ ಸನ್ಮಾರ್ಗಕ್ಕೆ ಹಿಂತಿರುಗಬಹುದೆಂಬುದಕ್ಕೆ ಗಾಂಧಿಯು ಮಾರ್ಗದರ್ಶಕರಾದರು.

ಈ ಅಂಶವನ್ನು ನಾವು ಸ್ವಲ್ಪ ಉದಹರಿಸಬಹುದು.

ಗಾಂಧಿಯವರ ಚರಿತ್ರೆಯು ಇವರ 20 ವಾಲ್ಯೂಮುಗಳಲ್ಲಿ [illegible] ಅಡಕವಾಗಿದೆ. ಅದನ್ನು ಕ್ರೋಢೀಕರಿಸುವುದು ಕಷ್ಟಸಾಧ್ಯವಾದ ಕೆಲಸವಾದ್ದರಿಂದ ಕಾಲವಶ್ಯ ಆಗಿರುವುದೊಳಗೆ, ಸೊಳೆಸುತಂತೆ ಆಗಾಧ್ಯ. ಆದರೆ ತುಂಬಿದಕೆರೆಯಲ್ಲಿ ಒಂದು ಚೊಂಬು ನೀರು ತೆಗೆದುಕೊಳ್ಳುವಂತೆ ಅವರ ಚರಿತ್ರೆಯ ಒಂದು ಕಾಂಡದ ಕೆಲವಂಶಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಶಬ್ದಚಿತ್ರವಾಗಿ ಕ್ರೋತೃಗಳಿಗೆ ತೋರಿಸಬಹುದು.

ಇದು ಬಾಲಕಾಂಡ: ಗುಜರಾತ್‌ನಲ್ಲಿ ಪುರ್ಬಂದರ್ ಎಂಬ ಸಣ್ಣ ಸಂಸ್ಥಾನ. ಗಾಂಧಿಯವರು ೧೮೬೯ ರಲ್ಲಿ ಪುರ್ಬಂದರಿನಲ್ಲಿ ವೈಶ್ಯ ಕುಲದಲ್ಲಿ ಹುಟ್ಟಿದವರು. ತಾತನೂ, ದೊಡ್ಡಪ್ಪನೂ, ತಂದೆಯೂ ಆ ಸಂಸ್ಥಾನದಲ್ಲಿ ದಿವಾನರಾಗಿದ್ದರು ಮೋಹನದಾಸ್ ಕರಂಚಂದ್ ಗಾಂಧಿಯು ದಿವಾನ್ ಕಾಬಾಗಾಂಧಿಯ ನಾಲ್ಕನೇ ಹೆಂಡತಿಯ ಮೂರನೇ ಮಗ.

ಬಾಲಕನಿಗೆ ೮ ವರ್ಷದತನಕ ಪುರ್ಬಂದರಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ. ನಂತರ ತಂದೆಗೆ ರಾಜಕೋಟೆಯಲ್ಲಿ ಕೆಲಸವಾಗಲು ಅಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ. ಬಾಲಕನಿಗೆ ತಂದೆತಾಯಿಗಳಲ್ಲಿ ಅಣ್ಣಂದಿರಲ್ಲಿ ಅತುಲವಾದ ಪ್ರೀತಿ ಮತ್ತು ಗೌರವ. ತಾಯಿ ಮಹಾಸಾಧ್ವಿ. ಮಡಿಯಾಗಿ ಮುಂದಿರಕ್ಕೆ ಹೋಗಿ ದೇವರದರ್ಶನವಿಲ್ಲದೆ ಊಟವಿಲ್ಲ. ಚಾತುರ್ಮಾಸದಲ್ಲಿ ಒಪ್ಪತ್ತು ಊಟ. ಚಾಂದ್ರಾಯಣ ವ್ರತದಲ್ಲಿ ೨-೩ ದಿನಗಳೂ ಉಪವಾಸ. ಒಂದು ಚಾತುರ್ಮಾಸದಲ್ಲಿ ದಿನಬಿಟ್ಟು ದಿನ ಊಟ. ಅದೂ ಸೂರ್ಯನನ್ನು ದರ್ಶಿಸಿ ನಂತರ. ಮೋಡವಾಗಿದ್ದರೆ ಮೋಹನ್‌ದಾಸ್ ಮನೆಯ ಬಾಗಿಲಲ್ಲಿ ನಿಂತು ಆಕಾಶವನ್ನು ನೋಡುತ್ತಿದ್ದು ಮೋಡಗಳ ಮಧ್ಯೆ ಸೂರ್ಯನನ್ನು ಕಂಡ ತಕ್ಷಣ, "ಅಮ್ಮಾ, ಸೂರ್ಯ ಬಂದ," ಎಂದು ಕೂಗುವದು. ಅಮ್ಮ ಹೊರಗೆ ಬರುವ ಹೊತ್ತಿಗೆ ಸೂರ್ಯ ಮರೆಯಾಗಿಬಿಟ್ಟಿದ್ದರೆ, "ಹೋಗಲಿ, ಈವತ್ತು ನಾನು ಊಟ ಮಾಡಕೂಡದೆಂದು ದೇವರ ಇಷ್ಟ," ಎಂದು ತೃಪ್ತಳಾಗಿ ಒಳಗೆ ಹೋಗುವದು.

ರಾಜಕೋಟೆಗೆ ಬಂದಮೇಲೆ ತಂದೆಗೆ ಬಹುಕಾಲ ಖಾಯಿಲೆ. ಚಿಕಿತ್ಸೆಗಾಗಿ ಪುರ್ಬಂದರಿನಲ್ಲಿ ಸ್ವಲ್ಪಕಾಲ ಇರಲು ಅಲ್ಲಿ ಒಬ್ಬ ಪೌರಾಣಿಕರಿಂದ ರಮ್ಯವಾಗಿ ಚಿತ್ತಾಕರ್ಷಕವಾಗಿ ತುಲಸೀರಾಮಾಯಣ ಪಠನೆ. ಅದು ಬಾಲಕ ಮೋಹನ್‌ದಾಸನಿಗೂ ಹೃದಯಂಗಮವಾಗಿದ್ದಿತು. ಅದೇ ಜೀವಾವಧಿ ರಾಮಭಕ್ತಿಗೆ ಕಾರಣವಾಗಿದ್ದಿತು. ಅಲ್ಲದೆ ಬಾಲ್ಯದಲ್ಲಿ ಕತ್ತಲಲ್ಲಿ ದೆವ್ವ, ಪಿಶಾಚಿಗಳ ಶಂಕೆ. ಅದರ ನಿವಾರಣೆಗೆ ಅವರ ಮನೆಯಲ್ಲಿ ಒಬ್ಬಸೇವಕಿ ರಾಮನಾಮಸ್ಮರಣೆಯನ್ನು ಕಲಿಸಿದ್ದಳು.

ಸ್ಕೂಲ್ ವಿದ್ಯಾಭ್ಯಾಸದಲ್ಲಿ ಸುಳ್ಳು ಹೇಳುವುದಕ್ಕಾಗಲೀ ತಿಳಿದವನಂತೆ ನಟಿಸುವುದಕ್ಕಾಗಲಿ ಇಷ್ಟವಿಲ್ಲ. ಒಂದು ದಿನ ಒಬ್ಬ ಯೂರೋಪಿಯನ್ ಕ್ಲಾಸಿಗೆ ಇನ್‌ಸ್ಪೆಕ್ಷನಿಗೆ ಬಂದರು. ಕೆಟಲ್, "Kettle," ಎಂಬ ಪದಕ್ಕೆ ಸ್ಪೆಲಿಂಗ್ ಬರೆಯಹೇಳಿದರು. ಮೇಷ್ಟರು ಕಾಲಿನಿಂದ ಸನ್ನೆಮಾಡಿ ಸೂಚನೆಕೊಟ್ಟರು. ಎಲ್ಲಾವಿದ್ಯಾರ್ಥಿಗಳೂ ಅದರಂತೆ ಸ್ಪೆಲಿಂಗ್ ಬರೆದರು. ಮೋಹನ್‌ದಾಸ್ ಮಾತ್ರ ಅದು ಮೋಸವಾಗುವುದೆಂದು ಸನ್ನೆಯನ್ನು ಗಮನಿಸದೆ ತನಗೆ ತಿಳಿದಂತೆ ಬರೆದನು. ಕ್ಲಾಸಿನಲ್ಲಿ ಇವನದೊಬ್ಬನದೇ ತಪ್ಪಾಯಿತು!

ಸ್ಕೂಲಿನಲ್ಲಿ ಸಂಸ್ಕೃತಕ್ಕೂ ಪರ್ಷಿಯನ್ನಿಗೂ ಪೈಟ್. ಕೆಲವು ಹುಡುಗರು ಪರ್ಷಿಯನ್ನು ಸುಲಭ; ಮೇಷ್ಟರೂ ಒಳ್ಳೆಯವರು, ಎಂದು ಗಾಂಧಿಯನ್ನು ಆ ಕ್ಲಾಸಿಗೆ ಒಯ್ದರು. ವಾರನೆಯದಿನ ಸಂಸ್ಕೃತ ಪಂಡಿತರು ಗಾಂಧಿಯನ್ನು ಹತ್ತಿರಕ್ಕೆಕರೆದು ಮನನೊಂದು, "ಮೊಗು, ನೀನು ವೈಷ್ಣವರ ಮಗನಾಗಿ ನಮ್ಮ ಸಮಸ್ತಕ್ಕೂ ಆಧಾರವಾದ ಸಂಸ್ಕೃತವನ್ನೇಬಿಟ್ಟು ಪರಧಾಪೆಗೆ ಹೋಗಬಹುದೇ? ನಿನಗೆ ಕಷ್ಟವಾದರೆ ಹೇಳಿಕೊಡುವುದಕ್ಕೆ ನಾನಿಲ್ಲವೆ" ಎಂದು ಸಂಬೋಧಿಸಲು ಗಾಂಧಿಯು ನಾಚಿಕೆಪಟ್ಟು ಸಂಸ್ಕೃತಕ್ಕೆ ಹಿಂತಿರುಗಿದನು. ಆಗ ಕಲಿತ ಸಂಸ್ಕೃತವೇ ಕಾಲಾಂತರದಲ್ಲಿ ಭಗವದ್ಗೀತಾದಿಗಳನ್ನು ತಿಳಿಯುವುದಕ್ಕೆ ಸಹಾಯವಾಯಿತೆಂದು ಗಾಂಧಿಯು ಬೇಳಿದ್ದಾರೆ.

"ತ್ಯಾಗಣ ಪಿತೃಭಕ್ತಿ ನಾಟಕ" ಎಂದೊಂದು ಪುಸ್ತಕ. ಅದರಲ್ಲಿ ತ್ಯಾಗಣನೆಂಬ ಹುಡುಗನು ಕುರುಡರಾದ ತನ್ನ ತಂದೆ ತಾಯಿಗಳನ್ನು ಆಡ್ಡಿಯಲ್ಲಿ ಕೂರಿಸಿ ಎತ್ತಿಕೊಂಡು ಹೋಗಿ ಯಾತ್ರೆಗಳನ್ನು ಮಾಡಿಸಿ ಉಪಚರಿಸುವ ಚಿತ್ರ. ಆ ಪಟವೂ ಅದರ ಕಥೆಯೂ ಮೋಹನದಾಸನ ಮನಸ್ಸಿನಲ್ಲಿ ಪ್ರತಿಫಲಿಸಿದುವು. ಹಾಗೆಯೇ "ಹರಿಶ್ಚಂದ್ರ" ಎಂಬ ನಾಟಕವನ್ನು ನೋಡಲು ಸತ್ಯದ ಮೇಲ್ಮೆಯು ಮನಸ್ಸಿನಲ್ಲಿ ನಾಟಿತು.

ಬಾಲಕನಿಗೆ ೧೩ ವರ್ಷಕ್ಕೆ ಮದುವೆ ! ರಾಮ, ಲಕ್ಷ್ಮಣ ಭರತರ ಮದುವೆಯಂತೆ ಪುರ್ಬಂದರಿನಲ್ಲಿ ಗಾಂಧಿ, ಅವನ ಅಣ್ಣ, ದೊಡ್ಡಪ್ಪನ ಮಗ, ಮೂರುಜನಕ್ಕೂ ಏಕಕಾಲದಲ್ಲಿ ಮದುವೆ ! ರಾಜಕೋಟೆಯಿಂದ ಪುರ್ಬಂದರಿಗೆ ೧೨೦ ಮೈಲಿ, ೫ ದಿನ ಪ್ರಯಾಣ. ತಂದೆಗೆ ಮಾರ್ಗದಲ್ಲಿ ಗಾಡಿ ಉರುಳಿ ಮೈ ಕೈಯೆಲ್ಲಾ ಘಾಯಗಳು. ಬ್ಯಾಂಡೇಜ್ ಕಟ್ಟಿಕೊಂಡು ಮದುವೆಯ ಸಂಭ್ರಮ !

"ವಿವಾಹೋ ವಿದ್ಯಾನಾಶಾಯ" ಎಂಬಂತೆ ಗಾಂಧಿಯ ಅಣ್ಣನಿಗೆ ಸ್ಕೂಲೇತಪ್ಪಿತು. ಗಾಂಧಿಗೆ ಒಂದುವರ್ಷ ಫೇಲು ! ಸ್ಕೂಲಿನಲ್ಲೂ ಹೆಂಡತಿಯ ಜ್ಞಾನ !

ತಂದೆ ಕಬಗಾಂಧಿಯು ಕಾಯಿಲೆಯಿಂದ ನೆರಳುತ್ತಾ ಹಾಸಿಗೆಯನ್ನು ಹಿಡಿದಿದ್ದಾರೆ. ತಾಯಿ ಒಳಗಿನ ಕೆಲಸದಲ್ಲಿ ನಿರತರಾಗಿದ್ದಾರೆ. ಇಬ್ಬರು ದೊಡ್ಡಮಕ್ಕಳೂ ಅವರವರ ಉದ್ಯೋಗದಲ್ಲಿ ಆಸಕ್ತರು. ತಂದೆಯ ಹತ್ತಿರ ಔಷಧಿಗಳನ್ನು ಕೊಟ್ಟು ಬೀಸುತ್ತಾ, ಓದುತ್ತಾ, ರಾಮನಾಮವನ್ನು ಹೇಳುತ್ತಾ ಕಾಲುಗಳನ್ನು ಒತ್ತುತ್ತಾ ಉಪಚರಿಸುತ್ತಿರುವನು ೧೬ ವರ್ಷದ ಬಾಲಕ ಮೋಹನದಾಸ್. ರಾಮನೂಕೂಡ ದಶರಥನಿಗೆ ಹೀಗೆ ಮಾಡಿರಲಿಲ್ಲ.

ಹೀಗೆ ಬಾಲಕನು ಒಂದುಕಡೆ ಸದ್ಗುಣಗಳಿಂದ ಶೋಭಿಸುತ್ತಿದ್ದರೂ ದುಸ್ಸಹವಾಸದಿಂದ ಆಗಾಗ ದುರ್ನಡತೆಗಳಲ್ಲಿ ಬೀಳುತ್ತಾನೆ. ಇವರ ದೊಡ್ಡಪ್ಪನೋ ಯಾರೋ ಬೀಡಿಯನ್ನು ಕುಡಿದು ಜಂಬದಿಂದ ಬಾಯಿಂದಲೂ, ಮೂಗಿನಿಂದಲೂ ಹೊಗೆಯನ್ನು ಆಕಾಶಕ್ಕೆ ಬಿಡುತ್ತಿದ್ದರು. ಇದನ್ನು ನೋಡಿ ೧೩ ವರ್ಷದ ಮೋಹನದಾಸನಿಗೂ ಅವನ ಗೆಳೆಯನೊಬ್ಬನಿಗೂ ತಾವೂ ಹಾಗೆಯೇ ಮಾಡಿ ಹೆಮ್ಮೆಪಡಬೇಕೆಂದು ಆಸೆ. ಮೊದಲು ಅಲ್ಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಬೀಡಿತುಂಡುಗಳನ್ನು ತೆಗೆದುಕೊಂಡು ಹತ್ತಿಸಿ ಗುಟ್ಟಾಗಿ ಸೇದುವುದು. ಅದರಿಂದ ತೃಪ್ತಿಯಾಗದಿರಲು ಮನೆಯ ಸೇವಕನ ಜೇಬಿನಿಂದ ಕಾಸುಗಳನ್ನು ಕದ್ದು ಬೀಡಿಯನ್ನು ಕೊಂಡುಕೊಂಡು ಸೇದುವುದು. ಆ ಸೇವಕನು ಸ್ವಲ್ಪ ಜಾಗರೂಕನಾಗಲು, ಕಾಸಿಲ್ಲದೆ ಕೊನೆಗೆ ಯಾವುದೋ ಬಳ್ಳಿಯ ತುಂಡುಗಳನ್ನು ಸೇದುವುದು. ಕಡೆಗೆ, ಹೀಗೆ ಕಷ್ಟಪಡುವುದಕ್ಕಿಂತ ಪ್ರಾಣಬಿಡುವುದು ಲೇಸೆಂದು ತೀರ್ಮಾನ. ದತ್ತೂರಿ ಬೀಜಗಳನ್ನು ತಿಂದರೆ ಪ್ರಾಣಹೋಗುತ್ತದೆಂದು ಹ್ಯಾಗೋ ತಿಳಿಯಬಂತು. ಊರಹೊರಗೆ ಹೋಗಿ ದತ್ತೂರೀ ಬೀಜಗಳನ್ನು ಸಂಪಾದಿಸಿತಂದು ಇಬ್ಬರು ಹುಡುಗರೂ ದೇವಸ್ಥಾನಕ್ಕೆ ಹೋದರು. ಅಲ್ಲಿ ದೀಪಕ್ಕೆ ತುಪ್ಪ ಹಾಕಿ ದೇವರಿಗೆ ನಮಸ್ಕರಿಸಿ ಒಂದು ಮೂಲೆಯಲ್ಲಿ ಕುಳಿತು ಇಬ್ಬರೂ ಕೆಲವು ಬೀಜಗಳನ್ನು ನುಂಗಿದರು. ದತ್ತೂರಿಯಿಂದ ಪ್ರಾಣಹೋಗಲಿಲ್ಲ. ದೇವರದಯೆಯಿಂದ ಜ್ಞಾನೋದಯವಾಯಿತು. ಪ್ರಾಣಬಿಡುವುದಕ್ಕಿಂತ ಬೀಡಿಯನ್ನು ಬಿಡುವುದು ಮೇಲೆಂದು ಅಂದಿನಿಂದ ಅದನ್ನು ಬಿಟ್ಟರು.

ಸ್ಕೂಲಿನಲ್ಲಿ ಇನ್ನೊಬ್ಬ ಗೆಳೆಯು ಗಂಟುಬಿದ್ದ. ಅವನು ಇವರ ಎರಡನೆಯ ಅಣ್ಣನ ಸ್ನೇಹಿತ. ಅವನಲ್ಲಿ ಎಲ್ಲಾ ದುರ್ನಡತೆಗಳೂ ಇದ್ದವು. ಅವನ ಸಹವಾಸ ಬೇಡವೆಂದು ತಾಯಿ, ಅಣ್ಣ, ಹೆಂಡತಿ ಎಲ್ಲರೂ ಹೇಳಿದರೂ ಮೋಹನದಾಸ್, "ಹೆದರಬೇಡಿ, ನಾನು ಕೆಟ್ಟವನಾಗುವುದಿಲ್ಲ. ಅವನನ್ನು ಒಳ್ಳೆಯದಾರಿಗೆ ತರುತ್ತೇನೆ," ಎಂದು ಹೇಳಿ ಅವನೊಡನೆ ಸೇರಿದ. ಕಡೆಗೆ ತಾನೇ ಅವನ ಬಲೆಗೆ ಬಿದ್ದ. ಅವನ ಮೊದಲನೇ ಉಪದೇಶ ಮಾಂಸಾಹಾರ ! ಮಾಂಸಾಹಾರದಿಂದ ಕಾಯಪುಷ್ಟಿಯುಂಟಾಗಿ ಮನುಷ್ಯನು ಸಮರ್ಥನಾಗುತ್ತಾನೆಂತಲೂ, ಮೇಷ್ಟರುಗಳಲ್ಲಿ ಅನೇಕರು ಗುಟ್ಟಾಗಿ ಅದನ್ನು ಸೇವಿಸುತ್ತಾರೆಂತಲೂ, ಬ್ರಿಟಿಷರು ಮಾಂಸಾಹಾರಿಗಳಾದ್ದರಿಂದಲೇ ಅವರು ನಮ್ಮನ್ನು ಆಳುತ್ತಿದ್ದಾರೆಂತಲೂ, ಅವರನ್ನು ಓಡಿಸಬೇಕಾದರೆ ನಾವೂ ಮಾಂಸಾಹಾರಿಗಳಾಗಬೇಕೆಂದೂ ಅವನ ಬೋಧನೆ. ಕಡೆಗೆ ದೇಶದ ಹಿತದೃಷ್ಟಿಯಿಂದ ಹಾಗೆ ಮಾಡುವುದಕ್ಕೆ ಮೋಹನದಾಸ್ ಒಪ್ಪಿದ. ಮೊದಲು ರುಚಿಸಲಿಲ್ಲ. ಕಾಲಕ್ರಮದಲ್ಲಿ ರುಚಿ ಏರಿತು. ಈ ವಿಷಯವು ಗುಟ್ಟಾಗಿ ಎಲ್ಲೋ ಟ್ರಾವಲರ್ಸ್ ಬಂಗಲೋವಿಗೆ ಹೋಗಿ. ಮನೆಯಲ್ಲಿ ತಾಯಿ ರಾತ್ರಿ ಊಟಕ್ಕೆ ಕರೆದರೆ "ಹಸಿವಿಲ್ಲ" "ಭುಕ್ ನೈಲಗ್ತ, ಮಾಯ್ಕ," ಎಂದು ಸಬೂಬು. ಇದು ಒಂದು ವರ್ಷಕಾಲ ನಡೆದು ಕಡೆಗೆ ತಾಯಿಗೂ ಹೀಗೆ ಸುಳ್ಳುಹೇಳಿ ಮೋಸಮಾಡುವುದಕ್ಕಿಂತ ಅದನ್ನೇ ತ್ಯಜಿಸುವುದು ಲೇಸೆಂದು ಅದನ್ನು ಬಿಟ್ಟ.

ಹೀಗೆಯೇ ಇನ್ನೊಂದು ದುರ್ನಡತೆಗೂ ಗಾಂಧಿಯನ್ನು ಗೆಳೆಯನು ಸೆಳೆದಿದ್ದ. ಅದರಿ ಗಾಂಧಿಯು ಸ್ವಲ್ಪ ಜಾಣಕೆ ಪ್ರಕೃತಿಯಾದ್ದರಿಂದ ಅದು ಮುಂದುವರೆಯಲಿಲ್ಲ.

ಕಾಲನ್ನು ಹಳ್ಳಕ್ಕೆಮಡಗಿದರೆ ಜಾರುವುದು ಖಂಡಿತ. ಅಣ್ಣನು ೩೫ ರೂಪಾಯಿ ಸಾಲಮಾಡಿಕೊಂಡಿದ್ದ. ದೊಡ್ಡವರಿಗೆ ಹೇಳುವ ದಕ್ಕಿಲ್ಲ. ಅವನತೋಳಿಗೆ ಚಿನ್ನದ ತಾಯಿತವು ಕಟ್ಟಿತ್ತು. ಗಾಂಧಿಯು ಅದರಲ್ಲಿ ಒಂದು ತುಂಡನ್ನು ಕತ್ತರಿಸಿ ಮಾರಿ ಸಾಲವನ್ನು ತೀರಿಸಿದನು.

ಇದಕ್ಕೆ ಅಂತರಾತ್ಮನು ಬಹಳನೊಂದು ಈ ಕೆಟ್ಟಕೃತ್ಯವನ್ನು ತಂದೆಗೆ ಅರುಹಿ ಅದಕ್ಕೆ ಶಿಕ್ಷೆಯನ್ನು ಕೋರಬೇಕೆಂದು ಒತ್ತಾಯವಾಗಿ ಪ್ರೇರೇಪಿಸಿತು. ಅದರಂತೆ ಗಾಂಧಿಯು ವಾಚಾಹೇಳುವುದಕ್ಕೆ ಧೈರ್ಯವಿಲ್ಲದೆ, ಎಲ್ಲವನ್ನೂ ಬರೆದು ಮುಂದೆ ಹೀಗೆ ಮಾಡುವುದಿಲ್ಲವೆಂದೂ ಈಗ ಮಾಡಿದ್ದಕ್ಕೆ ಶಿಕ್ಷೆವಿಧಿಸಬೇಕೆಂದೂ ಕೋರಿ ಕಾಗದವನ್ನು ಹಾಸಿಗೆಯಲ್ಲಿ ಮಲಗಿದ್ದ ತಂದೆಯ ಕೈಗೆ ಕೊಟ್ಟು ಮಾನದಿಂದಿದ್ದನು. ತಂದೆಯು ಕಾಗದವನ್ನು ಓದಿನೋಡಿ ಏನನ್ನೂ ಹೇಳದೆ ಅತಿದುಃಖದಿಂದ ಕಣ್ಣೀರು ಸುರಿಸಿದನು. ಅದೇ ಗಾಂಧಿಗೆ ಪರಮ ಶಿಕ್ಷೆಯಾಯಿತು.

ಅಂದಿನಿಂದ ಗಾಂಧಿಯ ಮನೋಭಾವವು ಬದಲಿ, ಮನೆಯಲ್ಲಿದ್ದ ಮನುಸ್ಮೃತಿ ಮುಂತಾದ ಗ್ರಂಥಗಳ ಸಂಪರ್ಕದಿಂದ ಮನುಷ್ಯನಿಗೆ ಧರ್ಮವೇ ಮುಖ್ಯವೆಂದೂ, ಅದಕ್ಕೆ ಸತ್ಯವೇ ಮೂಲವೆಂದೂ, ನಂಬಿಕೆಹುಟ್ಟಿ, ಮುಂದಿನ ೬೦ ವರ್ಷಗಳಕಾಲ ಆ ತತ್ವವನ್ನೇ ತನ್ನ ಜೀವನದಲ್ಲಿ ಆಚರಣೆಗೆತಂದು ಭಾರತೀಯರಲ್ಲಿ ಅಗ್ರಜೆಯೆಂದೂ ಪ್ರಪಂಚಕ್ಕೆಲ್ಲಾ ಮಾರ್ಗದರ್ಶಿಯೆಂದೂ ವಿಖ್ಯಾತರಾದರು. ಓಂ ತತ್ಸತ್ !

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ಹೆ. ಆರ್. ಹೋಸ್ಕೆರ್.

೨೨೫ ವರ್ಷಗಳ ಹಿಂದೆ ಅಲೆಕ್ಸಾಂಡರನ ದಂಡಯಾತ್ರೆಯಿಂದ ಹಿಡಿದು ಈಗ್ಗೆ ಸುಮಾರು ೭೭೫ ವರ್ಷಗಳವರೆಗೆ ಅನೇಕ ವಿದೇಶೀಯರು, ಅರೇಬಿಯನರು, ಘಜ್ನಿ ಮಹಮ್ಮದ್ ಮುಂತಾಗಿ ಭರತ ಭೂಮಿಯನ್ನು ಆಕ್ರಮಿಸಲು ಯತ್ನಿಸಿದರು. ೧೧೯೩ ರಲ್ಲಿ ದೆಲ್ಲಿ ಸಮ್ರಾಜ ಪೃಥ್ವೀರಾಜನು ಮಹಮ್ಮದ್ ಘೋರಿಯಿಂದ ಪರಾಜಿತನಾಗಿ ಪಠಾಣ್ ಸಾಮ್ರಾಜ್ಯವು ಆರಂಭವಾಯಿತು.

ಅಲ್ಲಿಂದ ಗುಲಾಮಿ ಸಂತತಿ, ಖಿಲ್ಜಿ ಸಂತತಿ, ತೊಗ್ಲಕ್ ಸಂತತಿ, ಸೈಯದ್ ಮತ್ತು ಲೋಡಿ ಸಂತತಿಗಳು, ನಂತರ ಮೊಗಲಾಯಿ ಸಾಮ್ರಾಜ್ಯ, ಪೋರ್ಚುಗೀಸರು, ಫ್ರೆಂಚರು, ಇಂಗ್ಲಿಷರ ಆಗಮನ, ಈಸ್ಟ್ ಇಂಡಿಯಾ ಕಂಪೆನಿಯ ಏಳಿಗೆ ಮತ್ತು ಪ್ರಾಬಲ್ಯ, ೧೮೫೭ ರ ಮಹಾದಂಗೆ, ಬ್ರಿಟಿಷ್ ಸಾಮ್ರಾಜ್ಯಸ್ಥಾಪನೆ, ಇವುಗಳು ಈ ಎಂಟು ಶತಮಾನಗಳಿಂದ ಭರತಖಂಡದ ಇತಿಹಾಸವನ್ನು ಆಕ್ರಮಿಸಿದ್ದವು.

ಇವು ದೈವಕೃಪೆಯಿಂದಲೋ, ಅಥವಾ ಪಂಡಿತ ನೆಹ್ರು ಸರ್ದಾರ್ ಪಟ್ಟೇಲರುಗಳು ಸ್ವಸಾಮರ್ಥ್ಯದಿಂದಲ್ಲೋ ಈಗ ನೀಗಿ, ಅವರುಗಳೇ ಒಂದು ರಾಜ್ಯಭಾರ್ಥನಿಬಂಧನೆಯನ್ನು ರಚಿಸಿ ಅದರಂತೆ ಅವರ ಮನೋವೃತ್ತಿಗೆ ಅನುಕೂಲವಾದ ಭಾರತೀಯ ರಿಪಬ್ಲಿಕ್ ಸರ್ಕಾರ ಅಂದರೆ ಸ್ವತಂತ್ರಪ್ರಜಾಪ್ರಭುತ್ವವೆಂಬದನ್ನು ಸ್ಥಾಪಿಸಿ ಅದರ ಅಧ್ಯಕ್ಷ ಪಟ್ಟಾಭಿಷೇಕ ಸಮಾರಂಭವನ್ನು ನೆನ್ನೆ ಮತ್ತು ಈದಿನ ದಿಹಲಿಯಲ್ಲಿ ನಡೆಸುತ್ತಿದಾರೆ. ಅದಕ್ಕೆ ಅಂಗವಾಗಿ ಈ ಸಂಸ್ಥಾನದಲ್ಲೂ ಹೊಸ ಮಂತ್ರಿವರ್ಗವು ನಿರ್ಮಿತವಾಗಿ ಶ್ರೀಮನ್ಮಹಾರಾಜ್ರರವರಿಗೆ ಹೊಸನಾಮಾವಳಿಯೂ ಆಚರಣೆಗೆ ಬಂದಿವೆ.

ಕರ್ಮವಿಪಾಕದಿಂದ ೬೦೦ ವರ್ಷ ರಾವಣನ ಅಧೀನದಲ್ಲಿ ವನವಾಸದಲ್ಲಿದ್ದ ಭಾರತಸಾಮ್ರಾಜ್ಯಲಕ್ಷ್ಮಿಯು ಸುಗ್ರೀವಾಂಜನೇಯ ವಿಭೀಷಣಾದಿಗಳ ಸಹಾಯದಿಂದ ಶತ್ರುಗಡೆಹೊಂದಿ ಅಗ್ನಿಪ್ರವೇಶಾನಂತರ ಭರತನ ಕೈಯಿಂದ ಪುನಃ ಪಟ್ಟಾಭಿಷಿಕ್ತಳಾಗಿದಾಳೆ.

ಈ ಸಾಮ್ಯವನ್ನು ಸ್ಫೂರ್ತಿಗೊಳಿಸಬಲ್ಲಿರಾ, ಎಂದು ತಾವು ಕೇಳಬಹುದು. ಮಹಾತ್ಮ ಗಾಂಧಿ ವಿಶ್ವಾಮಿತ್ರರು, ಮಹಮ್ಮದ್ ಜಿನ್ನಾವರು ವಾಲಿ. ನೆಹ್ರು ಪಟೇಲರು ಸುಗ್ರೀವ ಆಂಜನೇಯರು ಮೌಂಟ್‌ಬ್ಯಾಟನ್ ವಿಭೀಷಣ. ಪಾಕಿಸ್ತಾನ ದಾವಾಗ್ನಿಯಲ್ಲಿ ಲಕ್ಷಾಂತರ ಅಬಲೆಯರು ಜೀವ ಬಲಿಕೊಡುತ್ತಿರುವದು ಅಗ್ನಿಪ್ರವೇಶ. ಇಂಟೆರಿಂ ಗವರ್ನರ್ ಜನರಲ್ ಆಗಿದ್ದ ಚಕ್ರವರ್ತಿ ರಾಜಗೋಪಾಲರು ಭರತ ಈಗ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಜ ರಾಜೇಂದ್ರರು ರಾಮ! ಚಕ್ರವರ್ತಿ, ರಾಜ, ರಾಜೇಂದ್ರ ಶಬ್ದಗಳನ್ನು ಈಗಲ್ಲೂ ನಾವು ಬಿಡಲಾರೆವು ನೋಡಿ!— ಮುಂದೆ ವನವಾಸವೊ ಸಂತಾನ ಪ್ರಾಪ್ತಿಯೊ ಅದು ಮುಂದಿನ ವಾತು.

ಈ ಸಮಾರಂಭವು ಇಂಡಿಯದಲ್ಲಿ ಸ್ವತಂತ್ರ ಪ್ರಜಾಪ್ರಭುತ್ವ ಸರ್ಕಾರದ ಸ್ಥಾಪನೆಗೆ ಸಂಬಂಧಿಸಿದ್ದೆಂದೂ, ಈ ಸರ್ಕಾರದಲ್ಲುದ್ದೇಶವು ಸಾಮಾಜಿಕ ಆರ್ಥಿಕ ರಾಜಕೀಯಗಳಲ್ಲಿ ಅವರವರ ಹಕ್ಕುಗಳನ್ನು ಕಾಪಾಡುವದು;

ಮಾನಸಿಕ, ವಾಚಿಕ, ಮತೀಯ, ಮತ್ತು ಪೂಜಾವಿಧಾನ ಸಾತಂತ್ರ್ಯವನ್ನು ಎಲ್ಲರಿಗೂ ಕಲ್ಪಿಸುವದು:

ಎಲ್ಲರಿಗೂ ಸಮಾನಸ್ಥಾನ ಮತ್ತು ಪುರೋಭಿವೃದ್ಧಿಗೆ ಅವಕಾಶವನ್ನುಂಟುಮಾಡುವದು: ಮತ್ತು ಪ್ರಜೆಗಳಲ್ಲಿ ಪರಸ್ಪರ ಸೌಹಾರ್ದವನ್ನು ಕಲ್ಪಿಸಿ ಜನಾಂಗದ ಐಕಮತ್ಯವನ್ನು ಸ್ಥಾಪಿಸುವದು: ಎಂದು ಘೋಷಿಸಲಾಗಿದೆ.

ಇವೆಲ್ಲಾ ಮಾತಿನಲ್ಲಿ ನಿಲ್ಲದೆ ಕಾರ್ಯತಃ ನಡೆದರೆ ಶ್ಲಾಘನೀಯವೇ ಸರಿ. ಪ್ರಕೃತ ನಮ್ಮ ಸ್ಥಿತಿಯು ಒಂದು ಪಾವ್ಲು ಕಡ್ಲೆಗೆ ಭಿಕ್ಷ, ಅರ್ಧಸೇರು ಅಕ್ಕಿಗೆ ಭಿಕ್ಷ, ಒಂದು ತೊಲ ಸಕ್ಕರೆಗೆ ಭಿಕ್ಷ, ಒಂದು ಗಜ ಬಟ್ಟೆಗೆ ಭಿಕ್ಷ, ಆಗಿರುವಾಗ್ಗ, ನಾವು ಸ್ವತಂತ್ರರು, ನಮಗೆ ಭ್ರೇಕಾದ ಸರ್ಕಾರವನ್ನು ಸ್ಥಾಪಿಸಿದೇವೆ, ಎಂದು ಹೆಮ್ಮೆಪಡುವದು, "ಹೆಸರಿಗೆ ಗಂಗಾಭವಾನಿ, ಕುಡಿಯುವದಕ್ಕೆ ಒಂದು ತೊಟ್ಟು ನೀರಿಲ್ಲ." ಎಂಬಂತೆ ಹಾಸ್ಯಾಸ್ಪದವಾಗಿ ಕಾಣುತ್ತೆ, ಮತ್ತು ಜೀವನದ ಹೆಜ್ಜೆಹೆಜ್ಜೆಗೂ ಮೇಲಿಂದ ಕೆಳಗಿನವರೆಗೆ ಅಧಿಕಾರಿಗಳನ್ನು ಆಶ್ರಯಿಸಬೇಕಾಗಿ, ಅವರು ನಿರ್ಘೃಣರೂ, ಹಿಂಸಾಳುಗಳೂ, ಸ್ವಾರ್ಥಪರರೂ, ಉಚ್ಚೃಂಖಲರೂ ಆಗಿದ್ದರೆ ಆಗ ಪ್ರಜೆಗಳ ಸ್ಥಿತಿಯು "ಸತ್ತಾತ್ಮಕ" ವಾಗುತ್ತದೆಯೆ ವಿನಹ "ಇದ್ದಾತ್ಮಕ" ವಾಗುವದಿಲ್ಲ.

ಪ್ರಕೃತ ನಾವುಗಳು ನಮಗಳಿಗೆ ಒಂದು ಹೊಸ ಯುಗವು ಬಂದು ಬಿಟ್ಟೆತು, ನಮ್ಮನ್ನು ಯಾರೂ ಹಿಡಿದುನಿಲ್ಲಿಸುವದಿಲ್ಲವೆಂದು ಹಿಗ್ಗುವದಕ್ಕೆ ಮೊದಲು ನಮ್ಮ ಪೂರ್ವಕಥೆಯನ್ನು ಸ್ವಲ್ಪ ಸ್ಮರಿಸಿಕೊಳ್ಳುವದು ಒಳ್ಳೆಯದು.

ಭಾರತೀಯರ ಇತಿಹಾಸದಲ್ಲಿ ಸ್ವಾತಂತ್ರ್ಯವಾಗಲಿ ಪ್ರಜಾಪ್ರಭುತ್ವವಾಗಲಿ ಹೊಸದಲ್ಲ ಭಾರತಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಮದುವೆಯಾಗುವ ಬಾಲೆಯಲ್ಲ. ಅನೇಕವಿಧದ ಸಂಸಾರ ಸುಖದುಃಖಗಳನ್ನನುಭವಿಸಿರುವ ವೃದ್ಧೆ. ನಮಗೆ ಇದ್ದುವರೆಗೆ ಸ್ವಾಯಂಭುವ, ಸ್ವಾರೋಚಿಷ, ಔತ್ತಮಿ, ತಾಮಸ, ರೈವತ, ಚಾಕ್ಷುಷ ಎಂಬ ಆರು ಮನ್ವಂತರಗಳು ಕಳೆದು ಏಳನೆಯ ವೈವಸ್ವತ ಮನ್ವಂತರವು ನಡೆಯುತ್ತಿದೆ ಎಂದು ಪ್ರಾಜ್ಞರು ಹೇಳುತ್ತಾರೆ. ಆ ಪ್ರತಿ ಒಂದು ಮನ್ವಂತರಕ್ಕೂ ೪೩ ಲಕ್ಷದ ೨೦ ಸಾವಿರ ವರ್ಷಗಳುಳ್ಳ ೭೧ ಚತುರ್ಯುಗಗಳು ಕಳೆದಿವೆ. ಹೀಗೆ ಕಳೆದಿರುವ ಸುಮಾರು ಎರಡು ನೂರು ಕೋಟಿ ವರ್ಷಗಳಲ್ಲಿ ಎಷ್ಟುವಿಧವಾದ ರಾಜ್ಯಭಾರಗಳು ತಲೆಯೆತ್ತಿ ಅವಸಾನವನ್ನು ಹೊಂದಿರಬೇಕೆಂದು ತಾವುಗಳೇ ಊಹಿಸಿಕೊಳ್ಳಬಹುದು. ರಾಜತ್ವ, ಸಾಮ್ರಾಜ್ಯತ್ವ, ಅಧ್ಯಕ್ಷತ್ವ ಎಲ್ಲವೂ ಯಥೇಚ್ಛವಾಗಿ ನಡೆದಿರಬೇಕು. ಸೂರ್ಯವಂಶ ಚಂದ್ರವಂಶಗಳ ರಾಜರುಗಳನೇಕರು—ಅವರು ಯಾವ ಕಾಲದಲ್ಲಿದ್ದರೊ ದೇವರಿಗೇ ಗೊತ್ತು—ದಕ್ಷರೂ ಧರ್ಮಿಷ್ಠರೂ ಸತ್ಯಸಂಧರೂ ಪ್ರಜಾಪಾಲಕರೂ ಆಗಿ, ಆಕಾಶದಲ್ಲಿ ನಕ್ಷತ್ರಗಳು ಶೋಭಿಸುವಂತೆ ಅವರ ಹೆಸರುಗಳು ಈಗಲೂ ಜನರ ಅನುರಾಗಕ್ಕೂ ಮೆಚ್ಚಿಕೆಗೂ ಪಾತ್ರವಾಗಿವೆ.

ಮನು, ಮಾಂಧಾತ, ಸಗರ, ಬಲಿ, ಶಿಬಿ, ದುಷ್ಯಂತ, ನಹುಷ, ಯಯಾತಿ, ಭಗೀರಥ, ದಿಲೀಪ, ರಘು, ಜನಕ, ರಾಮ, ನಳ, ಅಂಬರೀಷ, ರುಕ್ಮಾಂಗದ, ಜನಮೇಜಯ, ಜರಾಸಂಧ, ಕಾರ್ತವೀರ್ಯ, ವಿಕ್ರಮಾರ್ಕ, ಶಾಲಿವಾಹನ, ಭೋಜ ಇವರುಗಳೆ ನಾವು ಮಾತ್ರವೇ ಈಗ ಜಗತ್ತಿಗೆ ಸ್ಫೂರ್ತಿದಾಯಕವಾಗಿರುವಾಗ ಅವರ

ವ್ಯಕ್ತಿಗಳು ಪ್ರಜೆಗಳಿಗೆ ಎಷ್ಟು ರಂಜಕವಾಗಿದ್ದಿರಬೇಕು! ಅವರಿಂದ ರಕ್ಷಿತವಾದ ದೇಶವೂ ಪಾಲಿತವಾದ ಜನಾಂಗವೂ ಸಾರೋದ್ಧಾರವಾಗಿ ಏಳಿಗೆಹೊಂದಿ ಪ್ರಪಂಚಕ್ಕೇ ಆಶ್ಚರ್ಯವನ್ನುಂಟುಮಾಡಿವೆ.!

"ಎನ್ಸೈಕ್ಲೋಪೇಡಿಯಾ ಬ್ರಿಟಾನಿಕ" ಎಂಬ ಉದ್ಗ್ರಂಥದಲ್ಲಿ "ಹಿಂದುಸ್ಥಾನವು ಬಹು ಪುರಾತನಕಾಲಗಳಿಂದಲೂ ವಿಶೇಷವಾಗಿ ಭಗವತ್ಸೃಷ್ಟಿಗೆ ಪಾತ್ರವಾದ ದೇಶಗಳಲ್ಲಿ ಒಂದು ಎಂದೂ ಶ್ಲಾಘ್ಯತನುವಾದ ದೈವಿಕ ಮತ್ತು ಮಾನುಷಿಕ ವಸ್ತುಗಳಿಂದ ತುಂಬಿದೆ ಎಂದೂ ಪ್ರಖ್ಯಾತವಾಗಿದೆ." ಎಂದು ಹೇಳಿದೆ.

ಮತ್ತೊಬ್ಬ ಪಾಶ್ಚಾತ್ಯರು, "ಈಗಹೀನ ಸ್ಥಿತಿಯಲ್ಲಿದ್ದರೂ ಒಂದಾನೊಂದು ಕಾಲದಲ್ಲಿ ಹಿಂದೂ ಜನಾಂಗವು ಕುಶಲವಿದ್ಯೆಗಳಲ್ಲಿಯೂ ಆಯುಧಸಂಪತ್ತಿನಲ್ಲಿಯೂ ಪ್ರಶಸ್ತವಾಗಿತ್ತೆಂತೂ, ಸುಖಕರವಾದ ಆಡಳಿತ, ಬುದ್ಧಿಯುತವಾದ ಕಾನೂನುಗಳು, ಉತ್ತಮವಾದ ಶಾಸ್ತ್ರಜ್ಞಾನಗಳಿಂದ ಕೂಡಿತ್ತೆನ್ನುವದರಲ್ಲಿ ಸಂದೇಹವಿಲ್ಲ", ಎಂದಿದಾರೆ. "ಭರತಖಂಡದ ಪೂರ್ವಸ್ಥಿತಿಯು ಜಾಜ್ವಲ್ಯಮಾನವಾಗಿದ್ದಿರಬೇಕು," ಎಂದು ಮತ್ತೊಬ್ಬ ಚರಿತ್ರಕಾರರು ಬರೆದಿದಾರೆ. 14 ನೇ ಶತಮಾನದಲ್ಲಿ ಅಬ್ದುಲ್ಲಾ ವಾಸುಫ್ ಎಂಬವನು ಕಾಪಿಯಾಕ್ ಉಲ್ ಅಂಸಾರ್ ಎಂಬ ಚರಿತ್ರಗ್ರಂಥದಲ್ಲಿ, "ಇಂಡಿಯವು ಬಹಳ ಆಕರ್ಷಕವಾದ ವಾಸಸ್ಥಾನ ಮತ್ತು ಪ್ರಪಂಚದಲ್ಲೆಲ್ಲಾ ಅತಿರಮ್ಯವಾದ ಭಾಗವೆಂದು ಎಲ್ಲಾ ಚರಿತ್ರಕಾರರೂ ಒಪ್ಪುತ್ತಾರೆ" ಎಂದು ಬರೆದಿದಾನೆ.

೧೮೬೫ ರಲ್ಲಿ ಸ್ಕಾಟ್ಲೆಂಡಿನ "ಎಡಿಬರೊ ರಿವ್ಯೂ" ಎಂಬ ವಿಖ್ಯಾತಪತ್ರಿಕೆಯವರು "ಹಿಂದೂದೇಶದಲ್ಲಿರುವ ಪುರಾತನ ವಸ್ತುಗಳನ್ನು ನೋಡಿದರೆ ಇತರ ದೇಶಗಳಲ್ಲಿ ನಾಗರಿಕತೆಯು ಹುಟ್ಟುವದಕ್ಕೆಮುಂಚೆಯೇ ಅಲ್ಲಿನವರ ಕುಶಲತೆಯೂ ನಾಗರೀಕತೆಯೂ ಪ್ರಶಸ್ತವಾಗಿತ್ತು. ಮತ್ತು ನಾವು ಮೇಲೆಮೇಲೆ ವಿಮರ್ಶೆಮಾಡಿಕೊಂಡು ಹೋದಹಾಗೆಲ್ಲಾ ಅದರ ಪ್ರಾಚೀನತೆಯು ವಿಸ್ಮಯವನ್ನುಂಟುಮಾಡುತ್ತದೆ", ಎಂದು ವಿಮರ್ಶಿಸಿದಾರೆ.

"ಜನಜೀವನದ ಯಾವ ಭಾಗವನ್ನು ನೋಡಿದರೂ ಅದರಲ್ಲಿ ಪ್ರಾಚೀನಭಾರತೀಯರು ಅಗ್ರಗಣ್ಯರಾಗಿದ್ದರೆಂದು ನಮಗೆ ತಿಳಿಯಬರುತ್ತದೆ. ನಾಗರಿಕತೆಯು ಯಾವ ಅಂಗವನ್ನು ವಿಮರ್ಶಿಸಿನೋಡಿದರೂ ಪ್ರಾಚೀನ ಹಿಂದುಗಳು ಪರಿಣತರೆಂದೂ ಅದ್ವಿತೀಯರೆಂದೂ ತಿಳಿಯಬರುತ್ತದೆ," ಎಂದು ಮತ್ತೊಬ್ಬರು ಹೇಳಿದಾರೆ.
ಆ ಕಾಲದಲ್ಲಿ ರಾಜ್ಯಭಾರಕ್ರಮವು ಹೇಗಿತ್ತೆಂದು ನೋಡೋಣ:

ಪ್ಲಿನಿ ಎಂಬ ರೋಮ್ ಚರಿತ್ರಕಾರನು ಬಕಸ್‌ನ ಕಾಲದಿಂದ ಹಿಡಿದು ಅಲೆಕ್ಸಾಂಡರನ ಕಾಲದವರೆಗೆ ಇಂಡಿಯದಲ್ಲಿ ೧೫೪ ರಾಜರುಗಳು ೬೪೫೩ ವರ್ಷಗಳು ರಾಜ್ಯಭಾರ ಮಾಡಿದರೆಂದು ಹೇಳಿದಾನೆ.

ಅಬುಲ್‌ಫಸಲ್‌ನು ಕಾಶ್ಮೀರದ "ರಾಜತರಂಗಿಣಿ" ಎಂಬ ಗ್ರಂಥರತ್ನದ ಭಾಷಾಂತರದಲ್ಲಿ ಆ ರಾಜರುಗಳ ವಂಶಾವಳಿಯನ್ನು ಕೊಟ್ಟು ಅವರುಗಳು ೪೮೨೭ ವರ್ಷ ೧೧ ತಿಂಗಳು ೯ ದಿವಸ ರಾಜ್ಯಭಾರ ನಡೆಸಿದರೆಂದು ತಿಳಿಸಿದಾನೆ.

ಮೆಗಾಸ್ತನೀಸ್ ಎಂಬ ಗ್ರೀಕ್ ರಾಯಭಾರಿಯು ಚಂದ್ರಗುಪ್ತನಿಗೆ ಹಿಂದೆ ೬೦೫೩ ವರ್ಷಗಳು ರಾಜರುಗಳು ಸಾರೋದ್ಧಾರವಾಗಿ ರಾಜ್ಯಭಾರ ನಡೆಸಿದರೆಂದು ಹೇಳಿದಾನೆ.

ಪ್ರಜಾಸ್ವಾತಂತ್ರ್ಯದ ಮಾತು ಹೊಸದಲ್ಲವೆಂದೂ ಆಗಿನ ಕಾಲದ ಪ್ರಜೆಗಳು ಜಟ್ಟಾಕುದರೆಗಳಂತೆ ಇರಲಿಲ್ಲವೆಂದೂ ಅನೇಕ ಬರವಣಿಗೆಗಳಿಂದ ತಿಳಿಯಬರುತ್ತದೆ.

"ಪ್ರಾಚೀನ ಹಿಂದೂದೇಶದಲ್ಲಿ ಪ್ರಜೆಗಳ ಧರ್ಮನಿಷ್ಠೆ, ದೈವಭಕ್ತಿಯ ಕಾರಣದಿಂದ ಸರ್ಕಾರದ ನಿರ್ಬಂಧವು ಅತ್ಯಲ್ಪವಾಗಿತ್ತು. ಅವರಿಗೆ ದೇಶದ ಏಕಮತ್ಯ ಮತ್ತು ಕ್ಷೇಮಕ್ಕೆ ಚ್ಯುತಿಯಿಲ್ಲದಂತೆ ಪ್ರತಿ ಒಬ್ಬ ಪ್ರಜೆಯೂ ವಿಶೇಷವಾದ ಸ್ವಾತಂತ್ರ್ಯವನ್ನು ಅನುಭವಿಸುತ್ತಿದ್ದನು." ಎಂದು ಹೇಳಿದಾರೆ.

೧೬೦೪ ರಲ್ಲಿ ಪ್ರಕಟಿಸಿದ ಒಂದು ಗ್ರಂಥದಲ್ಲಿ "ಪ್ರತಿ ಒಬ್ಬ ಹಿಂದುವೂ ಸ್ವತಂತ್ರನಾಗಿದಾನೆ" ಎಂದು ಆರೇ ಎಂಬ ಪ್ರಾಜ್ಞನು ಆಶ್ಚರ್ಯದಿಂದ ಹೇಳುತ್ತಾನೆ, ಎಂದು ಹೇಳಿದೆ.

ಇವರಿಂದ ಪ್ರಜಾಸ್ವಾತಂತ್ರ್ಯವೆನ್ನುವದು ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿ ಹಿಂದೆ ಇಪ್ಪದ್ದೆ ಎಂದು ಗೊತ್ತಾಗುತ್ತದೆ. ರಿಪಬ್ಲಿಕ್ ಅಥವಾ ಪ್ರಜಾಕಲ್ಪಿತ ಸರ್ಕಾರವೆನ್ನುವದೂ ಹಿಂದೆ ಇದ್ದದ್ದೆ. ಜೇಮ್ಸ್‌ಮಿಲ್ ಎಂಬ ಚರಿತ್ರಕಾರನು, "ಪೂರ್ವದ ರಾಜ್ಯತಂತ್ರವನ್ನೂ ಕಾನೂನುಗಳನ್ನೂ ನೋಡಿದಲ್ಲಿ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯದ ಅಂಕುರಗಳು ಕಾಣಬರುತ್ತವೆ," ಎಂದು ಹೇಳಿದಾನೆ. ಕರ್ನಲ್ ವಾರ್ಡ್ ವಿಲ್ಕ್ಸ್ ಎಂಬವನು "ಹಿಂದೂಸ್ಥಾನದ ಪ್ರತಿ ಊರೂ ಒಂದೊಂದು ಸ್ವತಂತ್ರಸಂಸ್ಥೆ ಅಥವಾ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯವಾಗಿ ಈಗಲೂ ಇದೆ. ಹಿಂದೆಯೂ ಹಾಗೆಯೇ ಇತ್ತು. ಯಾಕೆ, ಹಿಂದೂದೇಶವೆ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯಗಳ ಒಂದು ಮೊತ್ತ ಅಥವಾ ಸಂದೋಹ, ಎಂದು ಹೇಳಬಹುದು" ಎಂದು ಹೇಳಿದಾನೆ.

1832 ರಲ್ಲಿ ಸರ್ ಚಾರ್ಲ್ಸ್ ಮೆಟ್‌ಕಾಫ್ ಎಂಬವನು ಬ್ರಿಟಿಷ್ ಪಾರ್ಲಿಮೆಂಟಿನ ಸೆಲೆಕ್ಟ್ ಕಮಿಟಿಗೆ ಬರೆದಿರುವ ರಿಪೋರ್ಟಿನಲ್ಲಿ, "ಈ ಗ್ರಾಮಸಂಸ್ಥೆಗಳು ಹೊರಗಿನಿಂದ ಸಾಮಗ್ರಿಗಳೇನನ್ನೂ ಕೋರದೆ ತಮಗೆ ಬೇಕಾದ್ದನ್ನು ತಾವೇ ಒದಗಿಸಿಕೊಂಡು ಸಣ್ಣಸಣ್ಣ ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯಗಳೆಂದು ಹೇಳಬಹುದು. ಬೇರೆ ಯಾವುದು ಚ್ಯುತಿಹೊಂದಿದರೂ ಇವುಗಳಿಗೆ ಚ್ಯುತಿಯೆ ಕಾಣಬರುವದಿಲ್ಲ. ಸಂತತಿಗಳು ನಶಿಸಿಹೋಗಬಹುದು. ರಾಜ್ಯಕ್ಷೋಭೆಗಳು ಮೇಲೆ ಮೇಲೆ ಬರುತ್ತಿರಬಹುದು. ಪರ್ತಾ, ಮೊಘಲ್, ಮರಾಟಾ, ಸಿಕ್, ಬ್ರಿಟಿಷರುಗಳು ರಾಜ್ಯವನ್ನು ಆಕ್ರಮಿಸಬಹುದು. ಆದರೆ ಈ ಗ್ರಾಮಸಂಸ್ಥೆಗಳು ಎಂದಿನಂತೆ ಪರಾಧೀನತೆ ಇಲ್ಲದೆ ತಕ್ಕಮಟ್ಟಿಗೆ ಜನರ ಸುಖವನ್ನೂ ಸ್ವಾತಂತ್ರ್ಯವನ್ನೂ ಕಾಪಾಡಿಕೊಂಡು ಬರುತ್ತವೆ," ಎಂದು ಹೇಳಿದಾನೆ.

ಹೀಗೆ ಭರತಖಂಡದ ಹತ್ತಾರುಸಾವಿರ ಅಥವಾ ಕೋಟ್ಯತೀತರ ವರ್ಷಗಳ ಇತಿಹಾಸದಲ್ಲಿ ನೋಡಿದರೆ ರಾಜನೀತಿಶಾಸ್ತ್ರದೃಷ್ಟಿಯಿಂದ ರಾಜತ್ವವು ಪ್ರಜೆಗಳಿಗೆ ಅಹಿತಕರವೆಂದಾಗಲಿ, ಅಧ್ಯಕ್ಷತ್ವವು ಅದಕ್ಕಿಂತ ಲಾಭಕರವೂ ಉತ್ತಮವೂ ಎಂದಾಗಲಿ ಎಲ್ಲೂ ತೋರಿಬರುವದಿಲ್ಲ. ಮತ್ತು ಈಗಿನ ರಾಜಕೀಯ ಪರಿವರ್ತನೆಯಿಂದ ನಮಗೆ ಯಾವ ಹೊಸ ಸಂಪತ್ತುಗಳನ್ನು ಕಲ್ಪಿಸಿಕೊಡುತ್ತೇವೆಂದು ಹೇಳುತ್ತಾರೋ ಅವು ಹಿಂದೆ ಇದ್ದ ಸಂಪತ್ತುಗಳೇ ವಿನಾ ಹೊಸಸಂಪತ್ತಲ್ಲ. ಎಲ್ಲೆಲ್ಲೂ ಸೂಚನೆಗಳನ್ನು ನೋಡಿದರೆ ಪ್ರಜೆಗಳಿಗೆ ಹಿಂದೆ ಇದ್ದ ಸ್ವಾತಂತ್ರ್ಯವು ಮುಂದೆ ಇರುತ್ತದೆನ್ನುವದಾಗಲಿ ಪ್ರಜೆಗಳ ಇಷ್ಟದಂತೆಯೇ ಪ್ರಭುತ್ವವು ನಡೆಯುತ್ತದೆನ್ನುವದಾಗಲಿ ಕಾಣುವದಿಲ್ಲ.

(Continued on page 6.)

The Rationalist

INDIA'S UNITY

The vision of India's oneness and territorial integrity came to her sages and seers almost at the very dawn of her history. Sanskrit literature preserves significant evidence of how this concept influenced the thoughts of those early fathers of the race.

We find in them dim but definite beginnings of India's national consciousness, the love and adoration of her children for the Mother that India was and has ever been, the infinite and compassionate mother of man, for that is how India has always been worshipped by her children as also by those of her devotees from outside who realised or sensed this secret meaning of her existence in history.

In those early days when communication and transport were scanty, Indians conjured to a glorious picture of their vast and mighty land. The very name of their country, "Bharathavarsha" (land of the Bharatas), a single and common name for the whole of India, current all through the millenniums of her history suggests the vividness of this picture in the mind and imagination of the people.

There are prayers in the Vedas and in later Sanskrit literature in which the principal rivers of India are invoked together. The sacred cities of India, of the north and of the south are equally immortalised in hymns which along with the chief rivers, are part of the daily adoration of the Hindu. Each one of these hymns is associated with the life and activity of God-men and God-lovers by the touch of whose feet those cities are blessed.

There are, then, the pilgrimages and religious fairs, the former having ever served to accentuate the conception of India's integrity, giving it, through personal touch and experience, a still more intimate form. Every principal faith or sect of the Hindus has its holy places spread over the length and breadth of the country. Significantly enough, there is a holy city at each extreme point in the four directions of India The Buddhist pilgrimages are another means through which the wholeness of India has stamped itself on the consciousness of her children.

In the Tantric conception, the fifty-one sacred centres of Sakti-worship in India, covering the entire configuration of the country, from Jwalamukhi in the Himalayas to to Kanyakumari (Cape Comorin) on the southern sea, from Hinglaj in the west to Kamrup (Assam) in the east symbolise the fifty-one aspects of the divine Sakti and represent in the experience of the Tantrik mystics the integrality of India as the Mother-Force of the world.

An epitome of the world, India presents a colourful picture, as of a kaleidoscopic kind—physical, racial, linguistic and religious. The place and importance of each of these aspects of Indian life and also of their meaning and purpose become defined, not in what each as an isolated phenomenon is, but in the whole that India is. This integral significance of India's diversity takes the depth and extension of its proper connotation from the very fact of the manysidedness of her life and culture because it is that which is the very basis of her greatness and glory, her richness and strength. Even her geography and the natural divisions of the country, at least as they existed in the past, have had their particular contributions to make in the growth and evolution of India as a whole.

(To be continued)

"MEXICAN NEWS",
P.O.Box 2869, Hollywood,
California 90028. Date 9/29/67.

To the Director,
International Academy of Sanskrit
Research, Mysore, India.

Gentlemen,

Greetings from our U. S. A. Sometime ago your organization discovered an ancient treatise on aeronautics, which was written 3,000 years ago. It was attributed to the Indu sage, Bharadwaj, who wrote a manuscript called "Vymanika Shastra", meaning 'the sience of Aeronautics'. It has 8 chapters with diagrams, describing 3 types of aircraft including apparatuses, that could neither catch on fire or break, and mentions 31 essential parts of these vehicles, and 16 materials from which they are constructed, which absorb heat and light.

I am in the middle of a book and editorial for my newspaper and readers, and this book is based on records, facts, and dependable proof of 'The Land beyond the North Poles', 'Agharta', 'Sasha' and Flying saucers. I need your help. Could you possibly mail me a copy of the said manuscript, or a photo copy or a pictur of said document, or please send me some paper material that I can see it does exist. You will have contributed immensely to this book who may awake several governments of our World, of our ignorance.

Please accept my thanks, and please believe you have a devoted friend here in Los Angeles, California, on whatever I can be of service. Notice I personally write this letter, no one knows the material I am writing yet, therefore not even my secretary. May I cordially thank you again, and should you ever come to L. A. please look me up.

Sincerely, Mex. News.
Business Publisher.

YOGA

Sir, Yoga is the spiritual image of India. It originated in India and was practised for ages. It is a philosophy of life, not a religion. It is like a wandering fragrance of flowers. Science and spirituality are both integrated in Yoga. It deals with the physical, mental, psychic, moral and spiritual culture. It is spiritual healer, physical and mental therapy-naturapathy. It is the harmony of body, mind and soul, aimed at self-realisation. Yoga is physical and mental exercise to train and condition the body and mind–psychosomatic practice. Yoga is the synthesis of all the good things in life. The ultimate aim of Yoga is to achieve "Union of individual soul with universal spirit". It is not a magician's formula. It is not walking on water or over fire, swallowing of poison of being buried alive. This misconception about Yoga should be removed. Genuine master yogis do not display any magic, mysteries of wonderful power. Master yogis live in obscurity. They are the disciples of yoga. Most of the persons who claim to be yogis are fakes. Vedas are based on Yoga-Dhyan, Bhakti, Karma Raj. The speciality of India is spirituality, but now it has decayed and is disappearing!

The Yogic way of life consists of eight steps: Yama – Self control; Niyam – Observance; Asana – posture and poise; Pranayam – Regulation and control of breath; Pratyahar – Withdrawal of senses; Dharan – Steadiness of mind; Dhyan – Control and concentration of mind; and Samaadhi – Supreme consciousness.

Yoga is terribly misrepresented, misinterpreted and misunderstood in India and abroad. Yoga institutions should be established on scientific lines for study, practice, revival, research and propagation of the science of Yoga. It should be introduced in schools and colleges as part of the studies which would make the students physically fit and mentally disciplined.

Shri Dr. M. C. Modi.

(*Continued from page 3.*)

ಈಗ್ಗೆ ೧೦೦೦ ವರ್ಷಗಳು ಹಿಂದಿನ ಶಾಸನಗಳಲ್ಲಿ ಆಗಿನ ಗ್ರಾಮ ಸಂಸ್ಥೆಗಳಿಗೆ ಪ್ರತಿನಿಧಿಗಳನ್ನು ಚುನಾಯಿಸುವ ನಿಯಮಗಳನ್ನು ವಿವರಿಸಿವೆ. ಅವು ಯಾವವೆಂದರೆ; ಚುನಾವಣೆಗೆ ನಿಲ್ಲಕೂಡದವರು ಕಂಬಾಯದಾರರು, ಮನೆಯುಳ್ಳವರು, ೩೫ ರಿಂದ ೭೦ ವರ್ಷದೊಳಗಿನವರು, ಮಂತ್ರಬ್ರಾಹ್ಮಣ ವೇದವನ್ನು ತಿಳಿದವರು, ಇವರುಗಳಾಗಿರಬೇಕು. ಅದರಲ್ಲೂ ಹೆಚ್ಚು ಪ್ರಪಂಚಪರಿಶ್ರಮವುಳ್ಳವರಾಗಿ ಸತ್ಯಸಂಧರಾದವರನ್ನೇ ಚುನಾಯಿಸಬೇಕು. ಮತ್ತು ಪ್ರಜೆಗಳು, ಸನ್ಮಾರ್ಗದಿಂದ ಹೆಣವನ್ನುಗ್ರಹಿಸಿ ಮನಸ್ಸಿನಲ್ಲಿ ಶುದ್ಧನಾಗಿ ಕಳೆದ ಮೂರು ವರ್ಷಗಳು ಕಮಿಟಿಗಳಲ್ಲಿ ಇಲ್ಲದಂಥವನನ್ನೇ ಚುನಾಯಿಸಬೇಕು. ಯಾವ ಕಮಿಟಿಯಲ್ಲಾದರೂ ಇದ್ದು ಲೆಕ್ಕಗಳನ್ನು ಕೊಡದೆ ಇದ್ದರೆ ಅಂಥವನು ಮತ್ತು ಅವನ ತಂದೆ, ಮಗ, ಮಾವ, ಭಾವಮೈದ ಮುಂತಾದ ೧೫ ತರಹ ಬಂಧುಗಳ ಹೆಸರುಗಳನ್ನು "ಮಡಕೆ ಚೀಟು" ಅಥವಾ ವೋಟಿಂಗ್ ಸ್ಲಿಪ್ಪಿನಲ್ಲಿ ಬರಿಯಕೂಡದು," ಎಂಬದಾಗಿ ನಮ್ಮ ಸಾವಿರವರ್ಷ ಹಿಂದಿನ ಪೂರ್ವಿಕರು ಚುನಾವಣಾನೀತಿಯನ್ನಿಟ್ಟುಕೊಂಡಿದ್ದರು. ಆ ನಿರ್ಣಯಗಳನ್ನು ಈಗಲೂ ಯಾವ ರಾಜನೀತಿಜ್ಞನಾದರೂ ಶ್ಲಾಘಿಸಬೇಕು.

ಈಗಿನ ಚುನಾವಣೆಗಳಲ್ಲಾದರೊ ಎಷ್ಟು ಅನರ್ಹರನ್ನಾದರೂ ಯಾವದಕ್ಕೆ ಬೇಕಾದರೂ ಎಷ್ಟು ಸಲ ಬೇಕಾದರೂ ನಿಲ್ಲಿಸಬಹುದು. ಅವರು ಅಜ್ಞತೆಯಿಂದ, ಅವಜ್ಞತೆಯಿಂದ, ದೌಷ್ಟ್ಯದಿಂದ ಏನು ಮಾಡಿದರೆ ಅದೇ ದೇಶಕ್ಷೇಮ, ನಮಗೆ ಪಂಚಾಮೃತ!

"ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯ" ಎಂಬ ಶಬ್ದವನ್ನು ಕೇಳಿದಮಾತ್ರದಿಂದಲೆ ಜನರು ಮರುಳಾಗಿ ಬಲಪಂಕಕ್ಕೆ ಓಟುಕೊಟ್ಟು ಮನೆಗೆ ಬಂದರೆ ಅದರಿಂದ ಶಾಶ್ವತಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯೆಂದು ತಿಳಿಯಬಾರದು. ಪ್ರಜಾಸಾಮ್ರಾಜ್ಯವೆಂದು ಹೇಳುವ ಈಗಿನ ಯೂರೋಪ್ ಅಮೆರಿಕಾದೇಶಗಳಲ್ಲಿ ಪ್ರಜೆಗಳ ಸ್ಥಿತಿಯು ಸಜೀವನರಕವಾಗಿದೆ. ಪ್ರಜಾಮುಖಂಡರುಗಳ ಬಾಯಲ್ಲಿ "ಗೌರ್ನಮೆಂಟ್ ಆಫ್ ದಿ ಪೀಪಲ್, ಬೈ ದಿ ಪೀಪಲ್, ಫಾರ್ ದಿ ಪೀಪಲ್," ಎಂಬ ಮಾತುಗಳು ಜನರನ್ನು ದಂಗೆಯೆಬ್ಬಿಸುವಾಗ ಮಾತ್ರ ಇರುತ್ತದೆ. ಅನಂತರ ಅದು "ಗೌರ್ನಮೆಂಟ್ ಆಫ್ ದಿ ಪೀಪಲ್, ಬೈ ದಿ ಪೊಲೀಸ್ ಮತ್ತು ಪಾಲಿಟಿಷಿಯನ್ಸ್," ಆಗುತ್ತದೆ ಎಂದು ಒಬ್ಬ ಗ್ರಂಥಕರ್ತನು ಹೇಳಿದಾನೆ. ಯಾವಸರ್ಕಾರವೆ ಆಗಲಿ ಸರ್ಕಾರದ ಅಪ್ಪಣೆಯಂತೆ ಜನರು ನಡೆಯಬೇಕೇವಿನಾ ಜನರ ಅಪ್ಪಣೆಯಂತೆ ಸರ್ಕಾರವು ನಡೆಯುವದಿಲ್ಲ. ಹಾಗೆ ನಡೆಸುತ್ತೇವೆಂದು ನಾವು ತಿಳಿದುಕೊಳ್ಳುವದು ಮೂಢನಂಬಿಕೆ.

ಬರ್ನಾರ್ಡ್‌ಷಾ ಎಂಬ ಇಂಗ್ಲೆಂಡಿನ ಮಹಾವ್ಯಕ್ತಿಯು ಕೂಡ ಇದೆ ಅಂಶವನ್ನೇ ಸ್ಪಷ್ಟಪಡಿಸಿದಾನೆ.

ಹೀಗೆ ಸ್ವಲ್ಪ ಕೂಲಂಕಷವಾಗಿ ಪರಿತೀಲಿಸಿದಲ್ಲಿ ಮಕ್ಕಳು ಹೊಸ ಗೊಂಬೆಯನ್ನು ಪಡೆದಂತೆ ಪ್ರಜೆಗಳು ಸರ್ಕಾರದ ವಿಷಯದಲ್ಲಿ ವರ್ತಿಸಬಾರದೆಂದೂ, ಜಾಗರೂಕತೆಯಿಂದಲೂ ದೀರ್ಘಾಲೋಚನೆಯಿಂದಲೂ ರಾಜಕಾರ್ಯಗಳನ್ನು ರೂಢಿಸಬೇಕೆಂದೂ ಗೊತ್ತಾಗುತ್ತದೆ.

ಮತ್ತೊಂದು ವಿಷಯ. ಪ್ರಜೆಗಳನೇಕರ ಮನಸ್ಸಿನಲ್ಲಿ ಮೈಸೂರಿಗೂ ಭಾರತಸರ್ಕಾರಕ್ಕೂ ಹೆಚ್ಚುತ್ತಿರುವ ನಿಕಟಸಂಬಂಧಕ್ಕಾಗಿಯೂ, ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ಥಾನಮಾನಗಳಿಗಾಗಿಯೂ ವ್ಯಾಕುಲತೆಯುಂಟಾಗಿದೆ.

ನಾವು ವ್ಯಾಕುಲತೆಗೆ ಅವಕಾಶಕೊಡುತ್ತಾ ಬಂದರೆ ಪ್ರಪಂಚದಲ್ಲಿರುವದೇ ಕಷ್ಟವಾಗುತ್ತದೆ. ಮೈಸೂರಿಗೂ ಭಾರತಸರ್ಕಾರಕ್ಕೂ ನಿಕಟಸಂಬಂಧವು ಹಿಂದೆಯೂ ಇತ್ತು. ಆದರೆ ಅದು ಗೂಢವಾಗಿತ್ತು. ಈಗಿನಷ್ಟು ವ್ಯಕ್ತವಾಗಿರಲಿಲ್ಲ.

ಮತ್ತು ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಪೂರ್ವಿಕರಲ್ಲಿ ರಾಜಒಡೆಯರವರು ಶ್ರೀರಂಗಪಟ್ಟಣದಲ್ಲಿದ್ದ ವಿಜಯನಗರದ ವೈಸ್ರಾಯರಿಗೆ ಅಧೀನರಾಗಿದ್ದು, ನಂತರ ಅವರ ಸ್ಥಾನವನ್ನೇ ಹೊಂದಿದರು. ಚಿಕ್ಕದೇವರಾಜಒಡೆಯರವರು ಡೆಲ್ಲಿ ಪಾದಷಾ ಔರಂಗ್ಜೇಬನಿಗೆ ರಾಯಭಾರವನ್ನು ಕಳಿಸಿ ಅವನಿಂದ "ರಾಜಾಜಗದೇವ್" ಎಂಬ ಬಿರುದನ್ನೂ ನೌಪತ್ ಬ್ಯಾಂಡ್ ಮತ್ತು ಇತರ ಮರ್ಯಾದೆಗಳನ್ನೂ ಅಂಗೀಕರಿಸಿದರು. ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರು ವಿಕ್ಟೋರಿಯಾ ಮಹಾರಾಜ್ಞಿಗೆ ಖಿಲ್ಲತ್ತುಗಳನ್ನು ಕಳಿಸಿ ಆಕೆಯಿಂದ "ಗ್ರಾಂಡ್ ಕಮಾಂಡರ್" ಬಿರುದನ್ನೂ ಮರ್ಯಾದೆಗಳನ್ನೂ ಪಡೆದರು. ಶ್ರೀಜಯಚಾಮರಾಜೇಂದ್ರ ಒಡೆಯರವರೂ ಡೆಲ್ಲಿಯ ನಾಯಕರನೇಕರಿಗೆ ಡಾಕ್ಟರೇಟ್ ಪ್ರಶಸ್ತಿಯನ್ನು ವಿತರಣಮಾಡಿ ಅವರಿಂದ "ರಾಜಪ್ರಮುಖ" ಬಿರುದನ್ನೂ ಭಾರತರಾಷ್ಟ್ರಧ್ವಜವನ್ನೂ ಪಡೆದಿದಾರೆ ಅದರಲ್ಲಿ ದೋಷವೇನು? "ಮಹಾರಾಜರು", "ರಾಜಪ್ರಮುಖ" "ಗವರ್ನರ್" ಮೂರಕ್ಕೂ ಶಬ್ದಭೇದವೇ ವಿನಾ ಅರ್ಥಭೇದವಿಲ್ಲ. "ರಮ್ಯವಾದ ಗುಲಾಬಿಯು ಬೇರೆ ಯಾವ ಹೆಸರಿನಿಂದ ಕರೆದರೂ ರಮ್ಯವಾಗಿಯೇ ಶೋಭಿಸುವದು" ಎಂದು ಒಬ್ಬ ಕವಿಯು ಹೇಳಿದಾನೆ. ಇದೂ ಅದರಂತೆಯೆ. "ಮಹಾರಾಜ" ಶಬ್ದವು ಸಂಸ್ಕೃತ. "ರಾಜಪ್ರಮುಖ್" ಎನ್ನುವದು ನಮ್ಮ ಸರ್ದಾರರಿಗೆ ಪರಿಚಿತವಾದ ಗುಜರಾತಿ ಶಬ್ದವಿರಬಹುದು. ಅದರಲ್ಲಿ ದೋಷಭಾವನೆಯು ಅನವಶ್ಯಕ.

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"I find the book to be a desirable addition to modern Kannada literature.'

ನವಜೀವನ:

"ಈ ಜಾತಿಯ ಪುಸ್ತಕಗಳಲ್ಲಿ ಆಬಾಲವೃದ್ಧರಿಗೂ ಅರ್ಥವಾಗುವಂತೆ ಬರೆದಿರುವ ಪುಸ್ತಕವೆನಿಸಿದೊಂದೇ. ಮೊದಲಿನಿಂದ ಕೊನೆಯವರಿಗೂ ಸರಳವಾಗಿ ವಿಷಯವು ಮನಸ್ಸಿಗೆ ನಾಟುವಂತೆ ಬೇಸರವಾಗದಂತೆ ವ್ಯಾಪಾರವ ಮುಖ್ಯ ವಿಷಯಗಳೆಲ್ಲವೂ ಸಂಗ್ರಹವಾಗಿ ನಿರೂಪಿತವಾಗಿವೆ. ನಮ್ಮ ತರುಣರೆಲ್ಲರೂ ಈ ಪುಸ್ತಕವನ್ನು ಹೊಂದಲೆಂದು ಬಯಸುತ್ತೇವೆ. ಸಂಸ್ಥಾನದ ಮಿಡಲ್ ಸ್ಕೂಲುಗಳಲ್ಲಿ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಉಪಯೋಗಿಸಲು ಸಂಪೂರ್ಣವಾಗಿ ಯೋಗ್ಯ."

ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಸಹಿತವಾಗಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಶ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

ಕೃಷ್ಣ ಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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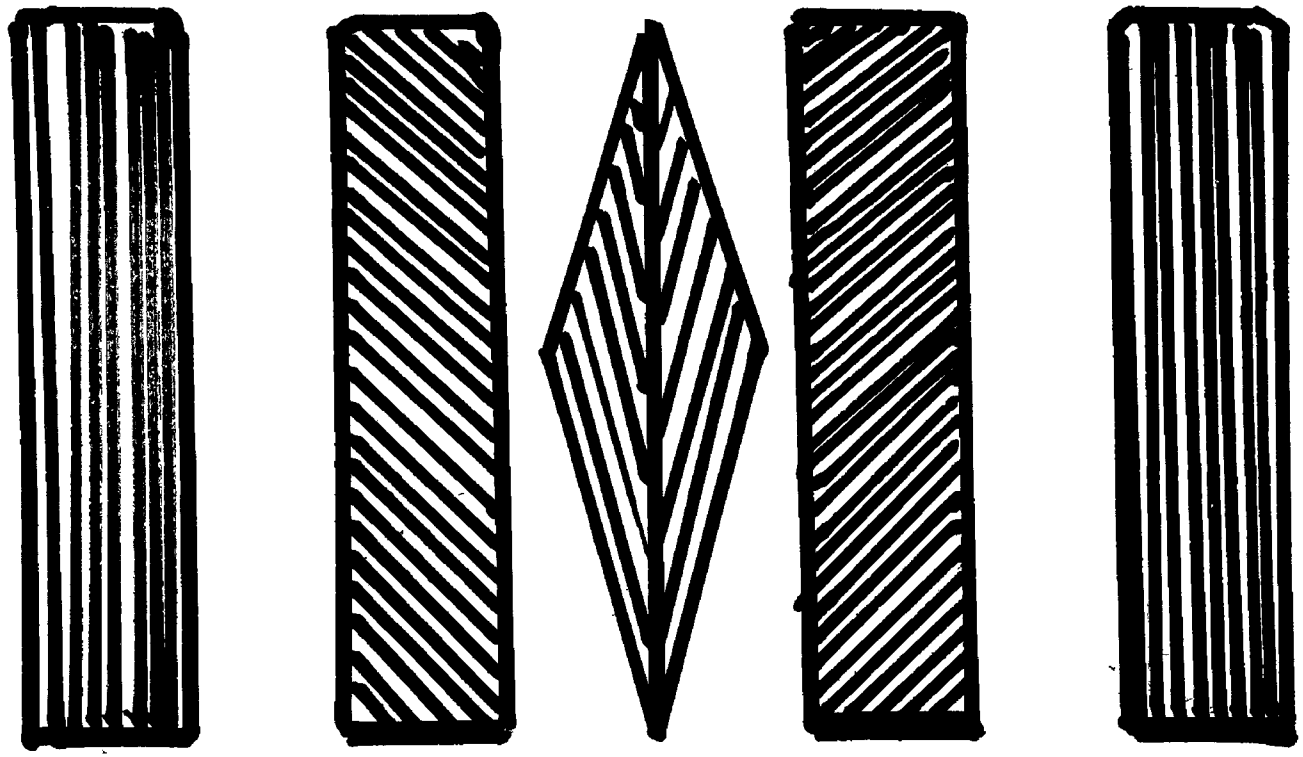

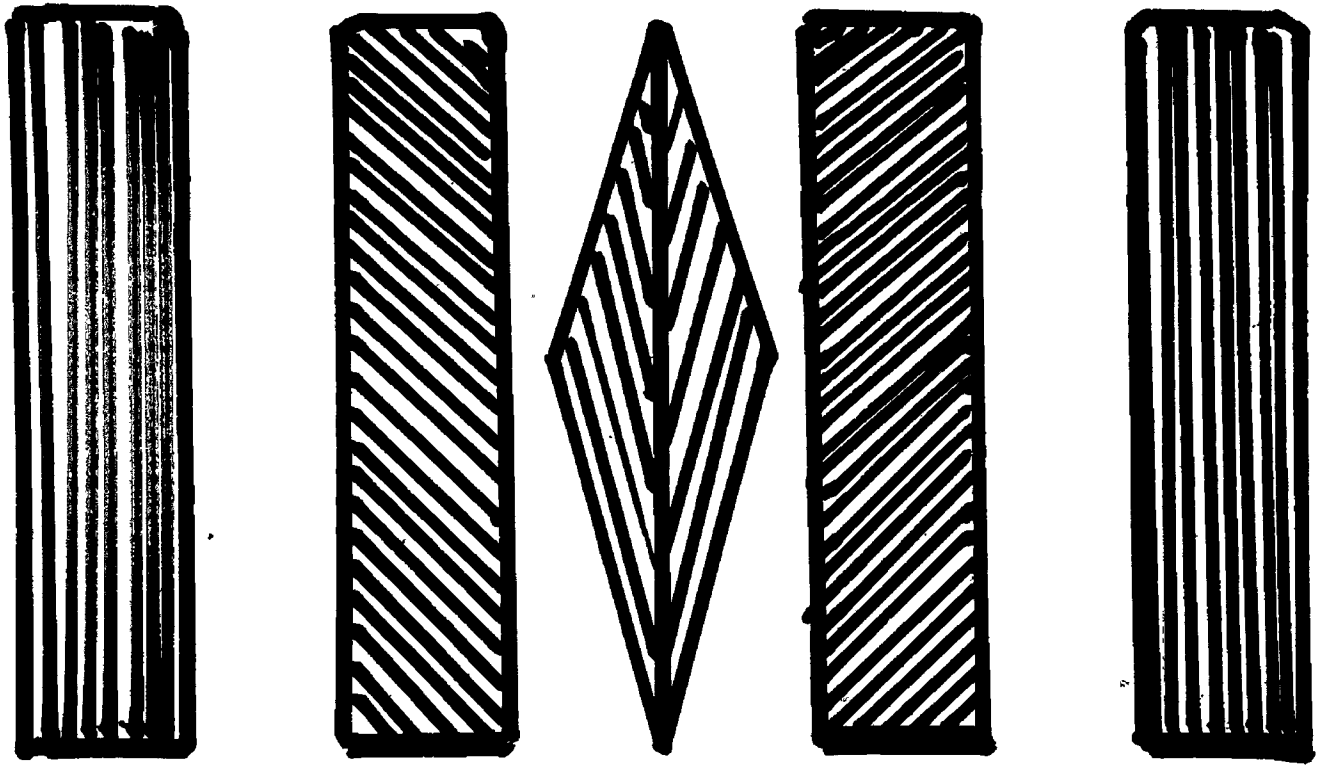

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RS. 15—00

ಭಾರತೀಯರ ಆಯುಧಗಳು

ಜೆ. ಆರ್. ಜೋಸ್ಯರ್.

ಪ್ರಾಚೀನ ಭಾರತೀಯರಲ್ಲಿ ಬಳಕೆಯಲ್ಲಿದ್ದ ಆಯುಧ ಸಂಪತ್ತುಗಳು ಪುರಾತನ ಗ್ರಂಥಗಳಲ್ಲಿ ಅನೇಕ ವಿಧವಾಗಿ ವಿವರಿಸಲ್ಪಟ್ಟಿವೆ. ದೇವರುಗಳ ಸ್ತೋತ್ರಗಳಲ್ಲಿಯೂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಸಂಹಾರಗಳಿಗಾಗಿ ಅವರು ಧರಿಸಿದ್ದ ಆಯುಧಗಳನ್ನು ವರ್ಣಿಸಿದೆ. ಪಂಚಾಯುಧ ಸ್ತೋತ್ರದಲ್ಲಿ "ಸಾವಿರ ಆರೆಕಾಲುಗಳಿಂದ ಶೋಭಿಸುತ್ತಾ ಕೋಟಿ ಸೂರ್ಯ ಸಮಾನವಾದ ಅಸುರಸಂಹಾರಿಯಾದ ಚಕ್ರವನ್ನು ಶರಣುಹೊಂದುತ್ತೇನೆ; ವಿಷ್ಣುವಿನ ಬಾಯಿಯು ಗಾಳಿಯಿಂದ ಪೂರಿತವಾಗಿ ಅದರಿಂದ ಹೊರಡುವ ಧ್ವನಿಯಿಂದ ದಾನವರ ದರ್ಪವನ್ನು ಧ್ವಂಸಮಾಡುವ ಕೋಟಿ ಚಂದ್ರರ ಕಾಂತಿಯಿಂದ ಬೆಳಗುವ ಶಂಖವನ್ನು ಶರಣ ಹೊಂದುತ್ತೇನೆ; ಹಿರಣ್ಮಯವಾಗಿ ಮೇರುಸಮಾನವಾದ ಶಕ್ತಿಯಿಂದ ಕೂಡಿ ದೈತ್ಯಕುಲನಾಶಕವಾಗಿ ದೇವರ ಎದಗೈಯಲ್ಲಿ ಶೋಭಿಸುವ ಗದೆಯನ್ನು ಶರಣಹೊಂದುತ್ತೇನೆ; ಅಸುರರ ಬಲಿಷ್ಠವಾದ ಕತ್ತುಗಳನ್ನು ಛೇದಿಸಿ ರಕ್ತಮಯವಾಗಿರುವ ನಂದಕವೆಂಬ ದೇವರ ದಿವ್ಯವಾದ ಖಡ್ಗವನ್ನು ಶರಣಹೊಂದುತ್ತೇನೆ; ಶತ್ರು ಟಂಕಾರವನ್ನು ಕೇಳಿ ದೇವತೆಗಳು ನಿರ್ಭಯರಾಗುವಂತೆ ಮಾಡಿ ಬಾಣಪ್ರವಾಹದಿಂದ ಅಸುರರನ್ನು ನಾಶಮಾಡುವ ಶಾರ್ಙ್ಗವನ್ನು ಶರಣಹೊಂದುತ್ತೇನೆ" ಎಂಬ ಈ ಸ್ತೋತ್ರವನ್ನು ಪ್ರತಿದಿನ ಪಠಿಸಿದರೆ ಸಮಸ್ತವಿಧವಾದ ದುಃಖಗಳೂ ಭಯಗಳೂ ನಿವಾರಿಸಲ್ಪಡುತ್ತವೆ, ಎಂದು ಹೇಳಿದೆ.

ಶಿವಾಗಮದಲ್ಲಿ ಪರಮೇಶ್ವರನ ವಜ್ರ ಶಕ್ತಿ ದಂಡ ಖಡ್ಗ ಪಾಶ ಅಂಕುಶ ಗದೆ ತ್ರಿಶೂಲ ಚಕ್ರ ಪದ್ಮ ಎಂಬ ದಶಾಯುಧಗಳನ್ನು ವರ್ಣಿಸಿದೆ; ನಾರಸಿಂಹರ ವರ್ಣನೆಯಲ್ಲಿ ಶಕ್ತಿ, ಖಡ್ಗ, ಪಂಜು, ಅಂಕುಶ, ದಂಶ, ಕುಂತ, ಕುಠಾರ, ಶಂಖ, ಚಕ್ರ, ಅಬ್ಜ, ಪರಶು, ಹಲ, ಮುಸಲ, ಗದೆ, ಗುರಾಣಿ, ತ್ರಿಶೂಲ ಎಂದು ೧೬ ಆಯುಧಗಳೊಡನೆ ಮೂರ್ತೀಕರಿಸಿದೆ.

ರಾಮಾಯಣದಲ್ಲಿ ವಿಶ್ವಾಮಿತ್ರರು ರಾಮಲಕ್ಷ್ಮಣರನ್ನು ಯಜ್ಞ ರಕ್ಷಣೆಗಾಗಿ ಕರೆದುಕೊಂಡು ಹೋಗುತ್ತಿರುವಾಗ ಮಾರ್ಗದಲ್ಲಿ ವಾಮನಾವತಾರದಲ್ಲಿ ದೇವರು ತಪಸ್ಸುಮಾಡುತ್ತಿದ್ದ ಸಿದ್ಧಾಶ್ರಮದ ಸಮಾಪದಲ್ಲಿ ಅಸ್ತ್ರ ಮಂತ್ರಗಳನ್ನು ಅವರಿಗೆ ಉಪದೇಶಮಾಡಿದರೆಂದು ಹೇಳಿದೆ. ಅವು ಯಾವವೆಂದರೆ, ದಂಡಚಕ್ರ ಧರ್ಮಚಕ್ರ ಕಾಲಚಕ್ರ ವಿಂದ್ರಚಕ್ರ ಶೂಲವರ ಬ್ರಹ್ಮಶೀರ್ಷ ಮೋದಕೀ ಶಿಖರೀ ಧರ್ಮಪಾಶ ವರುಣಪಾಶ ಶೈನಾಕಾಸ್ತ್ರ ವಾಯವ್ಯ ಶುಷ್ಕ ಆರ್ದ್ರ ಶಿಖರಾಸ್ತ್ರ ಕ್ರೌಂಚಾಸ್ತ್ರ ಹಯಶೀರ್ಷ ವಿದ್ಯಾಸ್ತ್ರ ಅವಿದ್ಯಾಸ್ತ್ರ ಗಂಧರ್ವಾಸ್ತ್ರ ನಂದನಾಸ್ತ್ರ ವರ್ಷಣ ಶೋಷಣ ಪ್ರಸ್ವಾಪನ ಪ್ರಶಮನ ಸಂತಾಪನ ವಿಲಾಪನ ಮಥನ ಮಾನವಾಸ್ತ್ರ ಕಾಮನ ತಾಮಸ ಸ್ತಂಭನ ಮೌಸಲ ಸತ್ಯ ಸೌರ್ಯ ಮಾಯಾಸ್ತ್ರ ತ್ವಾಷ್ಟ್ರ ಸಂಹಾರಾಸ್ತ್ರ ಸೌಮಾಸ್ತ್ರ ಮಾನವ ನಾಗಾಸ್ತ್ರ ಗಾರುಡಾಸ್ತ್ರ ಶೈಲಾಸ್ತ್ರ ಇಷೀಕಾಸ್ತ್ರ, ಈ ಳಳ.

ಉಪಸಂಹಾರಾಸ್ತ್ರಗಳು ಸತ್ಯವಾ ಸತ್ಯಕೀರ್ತಿ ರಭಸ ಧೃಷ್ಣ ಪ್ರತಿಹಾರ ಅವಾಙ್ಮುಖ ಪರಾಙ್ಮುಖ ದೃಢನಾಭ ಅಲಕ್ಷ್ಯ ಲಕ್ಷ್ಯ ಅವಿಲ, ಸುನಾಭಕ, ದಶಾಕ್ಷ ಶತವಕ್ತ್ರ ಶತೋದರ ದಶಶೀರ್ಷ ಧರ್ನಾಭ ಮಹಾನಾಭ ದುಂದುನಾಭ ನಾಭಕ ಜ್ಯೋತಿಷ ವಿಮಲ ನೈರಾಶ್ಯ ಕರ್ಷಣ ಯೋಗಂಧರ ಸನಿದ್ರ ದೈತ್ಯ ಪ್ರಮಥನ ಸಾರ್ವರ್ಮಾಲ ಧೃತಿವಾಲೀ ವೃತ್ತಿನು ರುಚಿರ ಪಿತೃಕ ಸೌಮಧಸ ವಿಧೂತ ಮಕರ ಕರವೀರ ಧನರತಿ ಧಾನ್ಯ ಕಾಮರೂಪಕ ಜೃಂಭಕ ಅವರಣ ಮೋಹನ ಕಾಮರುಚಿ ವರುಣ ಸರ್ವದಮನ ಸಂಧಾನ ಸರ್ವನಾಥಕ ಕಂಕಾಳಾಸ್ತ್ರ ಮೌಸಲಾಸ್ತ್ರ ಕಾಪಾಲಾಸ್ತ್ರ ಕಂಕಣ ಪೈಶಾಚಾಸ್ತ್ರ, ಎಂದು ೫೫.

ಶ್ರೀ ಕೃಷ್ಣಬಲರಾಮರ ಗುರುವಾದ ಸಾಂದೀಪಿನಿಯು ಅವರಿಗೆ ೫೫ ಆಯುಧ ವಿಶೇಷಗಳನ್ನು ವಿವರಿಸುತ್ತಾರೆ. ಆ ಕಾಲದಲ್ಲಿ ಅಷ್ಟು ವಿಧವಾದ ಆಯುಧಗಳು ಅಲ್ಲಲ್ಲಿ ಪ್ರಚಾರದಲ್ಲಿದ್ದವೆಂದು ತಿಳಿಯಬಹುದು.

ಆದರೆ ವೀರಾಗ್ರಣಿಗಳೆನ್ನುವವರು ಕೆಲವರು ತಮಗೆ ಇಷ್ಟ ಬಂದ ಒಂದೆರಡು ಆಯುಧಗಳಲ್ಲಿ ಪ್ರವೀಣರಾಗಿ ಅದರಿಂದ ದುಷ್ಟರ ಅಥವಾ ಶತ್ರುಗಳ ನಿಗ್ರಹವನ್ನು ಮಾಡುತ್ತಿದ್ದರು. ವಿಷ್ಣುವು ಸಾಮಾನ್ಯವಾಗಿ ಚಕ್ರವನ್ನು ಉಪಯೋಗಿಸುವುದು. ಶ್ರೀ ಕೃಷ್ಣನು ರಾಜಸಭೆಯಲ್ಲಿ ಶಿಶುಪಾಲನ ಶಿರಶ್ಛೇದನವನ್ನೂ ವಿಷ್ಣುವು ಗಜೇಂದ್ರಮೋಕ್ಷಣವನ್ನೂ ಚಕ್ರಾಯುಧದಿಂದ ಮಾಡಿದರು. ಈಶ್ವರನಿಗೆ ತ್ರಿಶೂಲವು ಮುಖ್ಯಾಸ್ತ್ರ. ಆದರೆ ತ್ರಿಪುರ ದಹನವನ್ನೂ ಕಾಮದಹನವನ್ನೂ ತನ್ನ ಮೂರನೇ ನೇತ್ರದಿಂದ ಕ್ರೋಧಾಗ್ನಿಯಿಂದ ಮಾಡಿದನು. ಇಂದ್ರನಿಗೆ ವಜ್ರಾಯುಧ. ರಾಮಲಕ್ಷ್ಮಣರು ಧನುರ್ಧಾರಿಗಳು. ಬಲರಾಮನ ಆಯುಧವು ನೇಗಿಲು. ಪರಶುರಾಮನದು ಗಂಡುಕೊಡಲಿ. ಭೀಮದುರ್ಯೋಧನರಿಗೆ ಗದೆ. ಅಂಗದ ಅಂಜನೇಯರಿಗೆ ಮುಷ್ಟಿ. ರಾಮರು ಕಾಕಾಸುರನನ್ನು ಶಿಕ್ಷಿಸಲು ಒಂದು ದರ್ಭೆಯನ್ನು ಮಂತ್ರಿಸಿ ಬಿಟ್ಟರು. ಅದು ಅವನನ್ನು ಬೆನ್ನಟ್ಟಿಕೊಂಡು ಹೋಗಲು ಕಡೆಗೆ ರಾಮನನ್ನೇ ಶರಣಹೊಂದಿದನು. ವಿಶ್ವಾಮಿತ್ರರು ವಸಿಷ್ಠರ ಮೇಲೆ ನಂದಿನೀಧೇನುವಿಗಾಗಿ ತನ್ನ ಬಲಪ್ರಯೋಗವನ್ನು ಮಾಡಲು ಅವರು ಮಂತ್ರಿಸಿದ ಬ್ರಹ್ಮದಂಡದಿಂದಲೇ ವಿಶ್ವಾಮಿತ್ರರನ್ನು ಎದುರಿಸಿದರು.

ಆಯುಧವಿದ್ಯೆಯು ಧನುರ್ವೇದದಲ್ಲಿ ಹೇಳಿದೆ ಎಂದು ಪ್ರತೀತಿ. ಅದು ಉಪವೇದಗಳಲ್ಲಿ ಒಂದು. ಈಗ ಅಲಭ್ಯ.

ಧನುರ್ವೇದದಲ್ಲಿ ಆಯುಧಗಳು ಮುಕ್ತ, ಅಮುಕ್ತ, ಮುಕ್ತಾಮುಕ್ತ, ಅಂದರೆ ಎಸೆಯುವದು, ಹಿಡಿಯುವದು, ಎಸೆಯುವದು ಹಿಡಿದಿರುವದು ಎರಡು ವಿಧವಾಗಿಯೂ ಉಪಯೋಗಿಸತಕ್ಕವು, ಎಂದು ಮೂರು ವಿಧವಾಗಿ ವಿಂಗಡಿಸಲ್ಪಟ್ಟಿವೆ. ಅಗ್ನಿಪುರಾಣದಲ್ಲಿ ಯಂತ್ರಮುಕ್ತ, ಪಾಣಿಮುಕ್ತ, ಮುಕ್ತ–ಸಂಧಾರಿತ, ಅಮುಕ್ತ, ಬಾಹುಯುದ್ಧ, ಎಂದರೆ ಫಿರಂಗಿ ಮುಂತಾದ ಯಂತ್ರದಿಂದ ಎಸೆಯಲ್ಪಡುವವು, ಕೈಯಿಂದ ಎಸೆಯಲ್ಪಡುವವು, ಎಸೆದು ಹಿಂದಕ್ಕೆ ಎಳೆದುಕೊಳ್ಳುವವು, ಕೈಯಲ್ಲಿ ಹಿಡಿದೇ ಹೊಡೆಯುವವು, ಬಾಹುಯುದ್ಧ ಎಂದು ಐದು ವಿಧವಾಗಿ ವಿಂಗಡಿಸಿದೆ.

ಮುಕ್ತಾಯುಧಗಳು ಧನುಸ್ಸು ಇಷು ಭಿಂಡಿವಾಳ ಶಕ್ತಿ ದ್ರುಘಣ ಅಥವಾ ಕೊಡಲಿ, ತೋಮರ, ನಾಳೀಕಾ ಅಂದರೆ ಬಂದೂಕು, ಲಗುಡ, ಪಾಶ ಚಕ್ರ ದಂತಕಂಟಕ ಮುಸುಂಡಿ ಎಂ ೧೫. ಮನುವು ಕೋಟಿಯಮೇಲಿರುವ ಒಬ್ಬ ಧನುರ್ಧಾರಿಯು ೧೦೦ ಶತ್ರುಗಳನ್ನು ತಡೆಯಬಲ್ಲನೆಂದೂ, ಒಂದು ನೂರು ಬಿಲ್ಲುಗಾರರು ೧೦೦೦ ಜನ ಶತ್ರುಗಳನ್ನು ತಡೆಯಬಲ್ಲರೆಂದೂ ಹೇಳಿದಾನೆ.

ಅಮುಕ್ತಾಯುಧಗಳು ೨೦. ಅವು ವಜ್ರ ಇಳೀ ಅಥವ ಬಾಕು, ಪರಶು ಗೋಶೀರ್ಷ ಅಸಿಧೇನು ಅಥವಾ ಇಟಲಿಯವರ ; ೩೫೦, ಲವಿತ್ರ ಅಥವಾ ಅಸ್ಟೇರಿಯದವರ ಬೂವಃರಾಂಗ್, ಕುಂತ, ಸ್ಫೂರ್ಜ, ಪಿನಾಕ ಅಥವಾ ತ್ರಿಶೂಲ, ಗದೆ ಮುದ ೪ ೫ೀರ ಮುಸಲ ...

ಪಟ್ಟಿಕ, ಮೌಷ್ಟಿಕ ಅಥವಾ ಇಂಗ್ಲಿಷರ ಡ್ಯಾಗರ್, ಪರಿಘ ಮಯೂಖಿ ಮತ್ತು ಶತಘ್ನಿ.

ಮಂತ್ರಮುಕ್ತಗಳು ವಿಶ್ವಾಮಿತ್ರರು ಶ್ರೀರಾಮರಿಗೆ ಹೇಳಿದು ವೆಂದು ಮೇಲೆ ತಿಳಿಸಿರುವುವು. ಮಂತ್ರಾಸ್ತ್ರಗಳಲ್ಲಿ ಮಹಾಶ್ಲಾಘ್ಯ ವಾದುವು ವಿಷ್ಣುಚಕ್ರ, ವಜ್ರಾಸ್ತ್ರ, ಬ್ರಹ್ಮಾಸ್ತ್ರ, ಕಾಲಪಾಶ, ನಾರಾಯಣಾಸ್ತ್ರ ಮತ್ತು ಪಾಶುಪತಾಸ್ತ್ರ ಎಂಬ ಆರು.

ಮಂತ್ರಾಸ್ತ್ರಗಳು ಅತಿರಥ ಮಹಾರಥರಾದ ವೀರಾಗ್ರೇಸರರಿಗೆ ಸಾಧ್ಯವಾದುವು ಯೋಧಸಾಮಾನ್ಯರಿಗೆ ಕೆಲವು ಮುಖ್ಯ ಶಸ್ತ್ರ ಗಳಲ್ಲಿ ಶಿಕ್ಷಣವನ್ನು ಕೊಟ್ಟು ಸೈನ್ಯದ ತಂಡಗಳನ್ನು ಕಲ್ಪಿಸುತ್ತಿ ದ್ದರು. ಶತ್ರುನಿಗ್ರಹದಲ್ಲಿ ಅನೆಗಳೂ ಒಂದು ಪ್ರಶಸ್ತವಾದ ಸಲಕ ರಣೆಯಾಗಿದ್ದವು.

"ನಾಳಾಸ್ತ್ರಾಣಿ ಪುರಸ್ಕೃತ್ಯ ಲಘೂನಿಚ ಮಹಾಂತಿಚ |
ತತ್ಪೃಷ್ಠಗಾಂಶ್ಚ ಪಾದಾತಾನ್ ಗಜಾಶ್ವಾನಪಾರ್ಶ್ವಯೋಸ್ಸ್ಥಿತಾನ್ ||
ಕೃತ್ವಾಯುದ್ಧಂ ಪ್ರಾರಭತೆ ಭಿನ್ನಾಮಾತ್ಯ ಬಲಾರಿಣಾ ||"

ಅಂದರೆ, ಸಣ್ಣ ಮತ್ತು ದೊಡ್ಡ ಫಿರಂಗಿಗಳನ್ನು ಮುಂದೆ ಬಿಟ್ಟು ಕೊಂಡು, ಅದರ ಹಿಂದೆ ಪದಾತಿ ಸೈನ್ಯ, ಎರಡು ಪಕ್ಕಗಳಲ್ಲಿಯೂ ಗಜಾಶ್ವಗಳ ಸಮೂಹ, ಇವುಗಳೊಡನೆ ಹೊರಟು ಯುದ್ಧಮಾಡ ಬೇಕು, ಎಂದು ಶಾಸ್ತ್ರದಲ್ಲಿ ಸೂಚಿಸಿದೆ.

ಶಸ್ತ್ರಾಸ್ತ್ರಗಳಿಂದ ಧರ್ಮಯುದ್ಧವು ಕೈಗೂಡದೆ ಶತ್ರುಬಲವು ಪ್ರಬಲವಾಗಿ ಕೈಮೀರುತ್ತ ಬಂದರೆ ವಿಷಲಿಪ್ತವಾದ ಆಯುಧಗಳನ್ನು ಉಪಯೋಗಿಸಬೇಕಾಗಿದ್ದಿತು. ಅದಲ್ಲದೆ ಕಾದ ಎಣ್ಣೆ, ಭಗ್ಗೆಂದು ಉರಿ ಏಳುವ ಎಣ್ಣೆ, ಹಾವುಗಳಿಂದ ಕೂಡಿದ ಮಡಕೆಗಳು, ಉರಿ ಯುವ ಹೊಟ್ಟು, ಹೊಗೆಯನ್ನು ಹರಡುವ ದೊಡ್ಡ ಪಟಾಸುಗಳು ಕಲ್ಲು ಬಂಡೆಗಳು ಮುಂತಾಗಿ ಎಲ್ಲಾವಿಧವಾದ ನಾಶಕರವಾದ ವಸ್ತುಗಳನ್ನೂ ಉಪಯೋಗಿಸುತ್ತಿದ್ದರು.

ಧನುರ್ವೇದದ ಆಧಾರದಮೇಲೆ ಬರೆದಿರುವ ವೈಶಂಪಾಯನನ "ನೀತಿಪ್ರಕಾಶಿಕಾ" ಎಂಬ ಗ್ರಂಥದಲ್ಲಿಯೂ ಮಹಾಭಾರತಕ್ಕಿಂತ ಪುರಾತನವಾದ "ಶುಕ್ರನೀತಿ" ಯಲ್ಲಿಯೂ ಪ್ರಾಚೀನಭಾರತೀಯರು ಬಂದೂಕು ಮತ್ತು ಫಿರಂಗಿಗಳನ್ನು ಯುದ್ಧದಲ್ಲಿ ಉಪಯೋಗಿಸು ತ್ತಿದ್ದರೆಂದೂ, ಪ್ರತಿಯೊಂದು ಕೋಟೆಯಮೇಲೂ ಬಂದೂಕು ಫಿರಂಗಿಗಳನ್ನಿಟ್ಟು ನಗರಗಳನ್ನು ರಕ್ಷಿಸುತ್ತಿದ್ದರೆಂದೂ ಹೇಳಿದೆ. ಬಂದೂಕು ಮತ್ತು ಫಿರಂಗಿಗಳಿಗೆ ಗಳು ಮತ್ತು ಬೊಂಬುಗಳ ಕೊಳ ವೆಗಳನ್ನು ಉಪಯೋಗಿಸಿ ಅವುಗಳಲ್ಲಿ ಕಬ್ಬಿಣ ಅಥವಾ ಸೀಸದ ಗೋಲಿಗಳನ್ನು ಇಟ್ಟು ಮದ್ದನ್ನು ಇಟ್ಟು ಅದಕ್ಕೆ ಬೆಂಕಿ ತಗಲಿಸಿ ಆಸ್ಫೋಟನೆಮಾಡಿ ಪ್ರಯೋಗಿಸುತ್ತಿದ್ದರೆಂದೂ ವಿವರಿಸಿದಾರೆ.

ಶುಕ್ರನೀತಿಯ ವಾಕ್ಯಗಳು ಹೀಗೆಂದು ಹೇಳುತ್ತವೆ :

"ಆಸ್ತ್ರಗಳು ಎರಡುವಿಧ ಎಂದು ತಿಳಿಯತಕ್ಕದ್ದು ; ನಾಳಕ ಮತ್ತು ಮಾಂತ್ರಿಕ. ಮಾಂತ್ರಿಕಾಸ್ತ್ರಗಳು ಅಸಾಧ್ಯವಾದರೆ ನಾಳ ಕವನ್ನು ಧರಿಸಬೇಕು. ಆದರಿಂದ ಜಯವು ಲಭಿಸುತ್ತದೆ, ಲಘು ದೀರ್ಘ ಸಣ್ಣ ದಪ್ಪ ಎಂಬ ಕೊಳವೆಯ ಆಕಾರಭೇದದಿಂದ ಅದು ಹೆಚ್ಚು ಹೆಚ್ಚು ಶಕ್ತಿಯುಳ್ಳದ್ದಾಗಿ ಉಪಯೋಗವಾಗುತ್ತದೆ. ಕೊಳ ವೆಯು ೫ ಮಳ ಉದ್ದ. ಮೇಲುಗಡೆಯೂ ಪಕ್ಕಗಳಲ್ಲೂ ರಂಧ್ರಗ ಳಿರುತ್ತವೆ. ಮೂಲದಲ್ಲೂ ಅಗ್ರದಲ್ಲೂ ಗುರಿಗೆ ನೇರವಾಗಿ ಹೊಡೆ ಯುವದಕ್ಕೆ ತಕ್ಕಂತೆ ಒಂದೊಂದು ಎಳ್ಳಿನ ಕಾಳನ್ನು ಇಟ್ಟಿರುತ್ತದೆ. ಮೂಲದಲ್ಲಿರುವ ಟ್ರಿಗ್ಗರ್ ಅಥವಾ ಕೆಂಪು ಅರ್ಸೆನಿಕ್ ಚೂರ್ಣ ವನ್ನು ಇಟ್ಟಿರುತ್ತದೆ. ಆ ಆಸ್ಫೋಟನೆಯಿಂದ ಗೋಲಿಯು ಹೊರಟು ಲಕ್ಷ್ಯವನ್ನು ಭೇದಿಸುತ್ತದೆ."

ಕೈಯಲ್ಲಿ ಹಿಡಿಯುವ ಬಂದೂಕಗಳು ಬಿದಿರುನಾಳದವುಗಳು. ಫಿರಂಗಿಗಳ ನಾಳಗಳು ಕಬ್ಬಿಣ ಅಥವಾ ಸೀಸದಲ್ಲಿ ಎರಕ ಹುಯಿದ ೬ ಇಂಚು ೯ ಇಂಚು ಮುಂತಾದ ರಂಧ್ರಗಳ ನೆಲ್ಲಿಗಳು. ಈ ದೊಡ್ಡ ಫಿರಂಗಿಗಳನ್ನು ಎರಡು ಚಕ್ರಗಳಮಧ್ಯೆ ದೂಲದಮೇಲೆ ಸ್ಥಾಪಿಸಿ ಎತ್ತುಗಳಿಂದ ಎಳೆಸುತ್ತಿದ್ದರು. ಪಶ್ಚಿಮ ಏಷ್ಯದಲ್ಲಿ ಮೊಗಲ್ ಆಧಿಪತ್ಯವನ್ನು ಸ್ಥಾಪಿಸಿದ ಹುಲಾಕುಖಾನ್ ಗಿಂಜಿಸ್ ರಲ್ಲಿ ಡೆಲ್ಲಿ ಚಕ್ರವರ್ತಿಯ ಬಳಿಗೆ ಒಬ್ಬ ರಾಯಭಾರಿಯನ್ನು ಕಳುಹಿಸಲು ಅವನನ್ನು ಎದುರುಗೊಳ್ಳಲು ಡೆಲ್ಲಿಯ ವಜೀರನು ಸಕಲಮರ್ಯಾದೆಗ ಕೊಡನೆ ಬಂದನೆಂದೂ ಅದರಲ್ಲಿ ೩೦೦ ತೋಪಿನಗಾಡಿಗಳಿದ್ದ ವೆಂದೂ ಫೆರಿಷ್ಟಾ ಎಂಬ ಪ್ರಸಿದ್ಧ ಚರಿತ್ರಕಾರನು ಬರೆದಿದಾನೆ. ಫಿಲೊ ಸ್ಟ್ರಾಟಸ್ ಎಂಬ ರೋಮ್ ಚರಿತ್ರಕಾರನು ೨೦೦೦ ವರ್ಷಗಳ ಹಿಂದೆ ಅಲೆಕ್ಸಾಂಡರನು ಭಾರತವನ್ನು ಆಕ್ರಮಿಸದೆ ಹಿಂದಿರುಗಿದ್ದಕ್ಕೆ ಕಾರ ಣವನ್ನು ಹೀಗೆ ವಿವರಿಸಿದಾನೆ : "ಆಚಿಲಿಸ್, ಅಜಾಕ್ಸರಂತಹ ಸಾವಿ ರಾರು ವೀರಾದಿವೀರರನ್ನು ಕರೆದುಕೊಂಡು ಹೋಗಿದ್ದರೂ ಕೂಡ ಅಲೆ ಕ್ಸಾಂಡರನಿಗೆ ಅವರ ಊರುಗಳನ್ನು ವಶಪಡಿಸಿಕೊಳ್ಳಲು ಸಾಧ್ಯವಾ ಗುತ್ತಿರಲಿಲ್ಲ. ಯಾಕಂದರೆ ಆ ಪುಣ್ಯಾತ್ಮರು ಎದುರಿಗೆ ಬಂದು ಯುದ್ಧಮಾಡುವದಿಲ್ಲ. ಕೋಟೆಗಳ ಮೇಲಿನಿಂದ ಸಿಡಿಲು ಗುಂಡುಗ ಳನ್ನು ಸುರಿದು ಶತ್ರುಗಳನ್ನು ನಾಶಮಾಡುತ್ತಾರೆ!" ಎಂದು ಹೇಳಿದಾನೆ.

ಶುಕ್ರನೀತಿಯಲ್ಲೇ ಮದ್ದನ್ನು ಮಾಡುವ ವಿಧಾನವನ್ನೂ ಹೇಳಿದಾರೆ :

"ಸುವರ್ಚಿಲವಣಾತ್ ಪಂಚ ಪಲಾನಿ ಗಂಧಕಾತ್ ಪಲಂ |
ಅಂತರ್ಧೂಮವಿಪಕ್ವಾರ್ಕ ಸ್ನುಹ್ಯಾದ್ಧಂಗಾರತಃ ಪಲಂ ||
ಶುದ್ಧಾತ್ ಸಂಗ್ರಾಹ್ಯಸಂಚೂರ್ಣ್ಯ ಸಂಮೀಲ್ಯ ಪ್ರಪುಟೇದ್ರಸೈಃ |
ಸ್ನುಹ್ಯರ್ಕಾಣಾಂ ರಸೋನಸ್ಯ ಶೋಷಯೇತ್ ಆತಪೇನಚ ||
ಪಿಷ್ಟ್ವಾಶರ್ಕರವಜ್ಜೈತತ್ ಅಗ್ನಿಚೂರ್ಣಂ ಭವೇತ್ ಖಲು ||

ಐದುಭಾಗ ಪೆಟ್ಲುಪ್ಪು ೧ ಭಾಗ ಗಂಧಕ ೧ ಭಾಗ ಹೊಗೆಯು ಹೊರಟು ಹೋಗದಂತೆ ಅರ್ಕವೃಕ್ಷ (ಎಕ್ಕದಗಿಡ) ಮುಂತಾದಗಿಡ ಗಳನ್ನು ಸುಟ್ಟು ತೆಗೆದ ಇದ್ದಲುಪುಡಿ, ಇವುಗಳ ಪುಡಿಯನ್ನು ಎಕ್ಕ ದಹಾಲು ಮಂಡಗಳ್ಳಿರಸ ಬೆಳ್ಳುಳ್ಳಿರಸ ಇವುಗಳಲ್ಲಿ ಕಲೆಸಿ ಒಣಗಿಸಿ ಸಕ್ಕರೆಯಂತೆ ಪುಡಿಮಾಡುವದು. ಇದೇ ನಾಳಕಾಸ್ತ್ರಗಳಿಗೆ, ಅಂದರೆ ಬಂದೂಕುಗಳಿಗೂ ತೋಪುಗಳಿಗೂ, ಉಪಯೋಗಿಸುವ ಮದ್ದು. ತೋಪಿನ ನಾಳದೊಳಗೆ ಸಣ್ಣಸಣ್ಣಗುಂಡುಗಳು ಚಾಕುಗಳು ಇವು ಗಳನ್ನು ತುಂಬಿದ ದೊಡ್ಡಗುಂಡನ್ನು ಇಟ್ಟು ಈ ಮದ್ದಿಗೆ ಬೆಂಕಿತಗ ಲಿಸಿದರೆ ಅದರ ಆಸ್ಫೋಟನೆಯಿಂದ ಆ ಗುಂಡು ಶತ್ರುಸೈನ್ಯದ ಮೇಲೆ ಒಡೆದು ಹರಡಿ ನಾಶಮಾಡುತ್ತದೆ."

ಇಂಡಿಯದಲ್ಲಿ ಅನೇಕಸಾವಿರ ವರ್ಷಗಳ ಹಿಂದೆಯೆ ತಿಳಿದಿದ್ದ ಈ ವಿಷಯವು ಯೂರೋಪಿನಲ್ಲಿ ಕಂಡುಹಿಡಿಯಲ್ಪಟ್ಟದ್ದು ಈಚೆಗೆ ೧೩೦೦ ರಲ್ಲಿ. ಆ ವರ್ಷ ಹ್ವಾರ್ಸ್ ಎಂಬ ಫ್ರಾನ್ಸಿಸ್ಕನ್ ಪಾದರಿಯು ಜರ್ಮನಿಯ ಫ್ರೀಬರ್ಗಿನಲ್ಲಿ ಸಿಡಿಮದ್ದನ್ನು ಕಂಡುಹಿಡಿದನೆಂದು ಅಲ್ಲಿನ ಜನರು ಅವನಿಗೆ ಸ್ಮಾರಕವನ್ನು ಕಟ್ಟಿ ಗೌರವಿಸಿದಾರೆ.

(Continued on page 6.)

The Rationalist

INDIA'S UNITY

(Continued from last issue)

Separated by mountain and ocean, India had long centuries of peace and security during which she occupied herself with cultural pursuits of various kinds and built up a distinct type of civilisation, a culture which was the natural flowering of her soul, of her schools of art, her social and religious institutions which have served as the foundation of all later developments of the race. In very early times, the north and the south, separated by the Vindhyas, evolved each its own type of culture; and a synthesis of the two, the latter assimilating the ideas of the former in which its own got interfused, forms the fabric of what for more than three thousand years flourished as the civilisation of India.

Then there are the smaller territorial units in these two larger divisions, which are created by nature — by rivers, hills and forests— in such a way that each of them developed its own political and social existence, its own distinctive ways of life, its own customs, manners and traditions and, above all, its own way of expressing its creative soul. The great ideals of India to which every such unit owed its willing allegiance used always to influence and guide these regional endeavours so that their fruits invariably became part of the cultural achievements of the whole country. A distinctiveness would be there, perhaps in every such local note, but that was only to increase the richness and fullness of the symphony, not to mar the total effect of the music. This is what makes up the grandeur and profundity of Indian culture.

Some of these units specialised in art and architecture, some in literature, some in statecraft, and some again in military science, and there were a number of others which excelled in more than one of these; but all showed in whatever way they did their innate tendency to regard the spiritual motive in them as the one governing principle of every expression of their creative soul.

It is this attitude of Indians which gives meaning and purpose to the efforts they made in the past and make even today to realise those highest ideals of the race in which alone, they know, lies their own and their country's true progress and advancement. In this long and almost unbroken history of their cultural striving Indians have shown that it is not always true that civilisation thrives only in certain favourable climatic zones. India has not been hampered because she belongs to any particular zone.

She had been in her past one of the most progressive countries of the world. This she was able to be as much on the snowy heights of Kashmir and Nepal as on the dry plateau of the Deccan or in the humid river valleys of the north. The reason was that in all her higher pursuits she was impelled by the irresistible urge of her soul, the urge to discover and preserve the knowledge, 'the knowledge that preserves the world'. No outer impediment could stop the adventure of the soul into the boundless heavens of the spirit. That is why Indian culture is so deeply rooted in and sustained by the inward bent of the racial mind.

The peoples of these natural units of India owed much of their progress to the comparative smallness of their regions and to the freedom they were always allowed in following their own line of development, a freedom which was largely nature's gift to them. From their natural

derived much of their character, habit and trend of culture. These, again, in their turn, had to their credit the marvellous creations of the heroic age, when the foundation was laid for India's vast and unique civilisation.

What is striking in these local expressions is that they almost immediately assimilated themselves to the general trend of the country's culture, making it richer and more durable. This cultural unity of India was at work long before the rise of Buddhism.

A proper history has yet to be written about the contribution of these smaller units to the larger stream of Indian civilisation. In the smallness and intensity of these socio-political centres of ancient Indian life lay the primary source of their strength and their amazing vitality.

History has amply shown that smaller and more compact collectivities tend naturally towards solidarity, and that this solidarity imparts a vigour to their life and infuses it into every part of the organism and helps the whole system to grow and expand, and, in God's own time, to bear flower and fruit. Sri Aurobindo says: "The active and stimulating participation of all or most in the full vigour of the common life, which was the great advantage of small but free earlier communities, is much more difficult in a larger aggregate and is at first impossible".

Large states and empires have always lacked this intensity of life, and because of the very hugeness of their size, seem also to lack that fullness of energy which is the characteristic of the small compact states.

This digression into the region of political science is intended to show that such empires as that of the Mauryas in India and the Romans in Europe cannot claim even a very small fraction of the wonderful cultural achievements of the Greek city-States, the city-States of medieval Italy, and the small States and republics of ancient India which flourished in pre-Buddha times and continued almost to the last days of the Hindu rule in India. Some of them grew in natural regions, in the river-valleys of the Sindhu-Ganga plain, in the hilly areas of western India, in central Indian forest uplands, and also in the naturally advantageous parts of the south.

To these and to other smaller States of the past may roughly be traced the origin of the present-day peoples or 'sub-nations' of India, if they may be so called: the Gujaratis, the Marathis, the Punjabis, the Rajputs, the Bengalis, the Oriyas, the Tamilians and the Andhras. Each of these evolved out of one or more of the early smaller States, some being mothered by the natural regions that they inhabited in those days. We know how remarkable was the role every one of them played in building up the glory that is India. As for the bigger States, one can reasonably say that they constitute an advanced step in the growth of the human race towards ultimate unity.

With the march of time bringing with it changes in the political life of the country, necessitating readjustments of its inside territorial frontiers, these smaller units could not all of them retain their natural geographical boundaries. Bigger States and kingdoms and, later, empires arose, and with them arose strong tendencies towards larger and larger organisations whose need began to be felt when the country was faced with threats of aggression from without and when many of the smaller States absorbed in their individualities, their local patriotisms, and their mutual rivalries, forgot the larger political interests of the country as a whole, and were unable to offer a united front to the invader.

That is why India's history throughout has been marked by a constant effort to unite all diverse units into a single political whole under a central authority so that she might be politically and culturally one.

S. K. Mitra.

(Continued from page 3.)

ಅವನಿಗೆ ೬೦ ವರ್ಷ ಹಿಂದೆ ರೋಗರ್‌ಬೇಕನ್ ಎಂಬ ಮತ್ತೊಬ್ಬ ಪಾದರಿ ರಸಾಯನಿಕನು ಪೆಟ್ಟುಪ್ಪಿನಿಂದ ಸಿಡಿಮದ್ದನ್ನು ತಯಾರು ಮಾಡಿ ಯುದ್ಧಗಳಲ್ಲಿ ಉಪಯೋಗಿಸಿ ಶತ್ರುನಿಗ್ರಹ ಮಾಡಬಹುದೆಂದು ತಿಳಿಸಿದಾನೆ.

೧೪ನೇ ಶತಮಾನದಲ್ಲಿದ್ದ ಲಾಂಗ್ಲಿಸ್ ಮತ್ತು ಬೆರ್ಕ್ಲೆ ಎಂಬ ಇಬ್ಬರು ಚರಿತ್ರಕಾರರು, "ಸಿಡಿಮದ್ದು ಇಂಡಿಯದಲ್ಲಿ ಮೊದಲು ಕಂಡುಹಿಡಿಯಲ್ಪಟ್ಟು ಸ್ಯಾರಸೀನರಿಂದ ಆಫ್ರಿಕದ ಮಾರ್ಗವಾಗಿ ಯೂರೋಪಿನ ಜನರ ಗೋಚರಕ್ಕೆ ಕರಲ್ಪಟ್ಟಿತೆಂಬ ಅಭಿಪ್ರಾಯವನ್ನು ನಾನು ಅನುಮೋದಿಸುತ್ತೇನೆ" ಎಂದು ಹೇಳಿದಾರೆ.

"ರಾಜನೀತಿಯಲ್ಲಿ ಪ್ರತಿಯೊಬ್ಬ ರಾಜನೂ ಇಷ್ಟು ಕುದುರೆ ಇಷ್ಟು ಆನೆ ಇಷ್ಟು ಪದಾತಿಗಳು ಇಷ್ಟು ಫಿರಂಗಿಗಳು— ಬೃಹನ್ನಾಳಿಕೆಗಳು"— ಇವನ್ನು ಇಟ್ಟಿರಬೇಕೆಂದು ಸೂಚಿಸಿದೆ.

ಆದರೆ ಅದೆಲ್ಲಾ ಮರೆತುಹೋಗಿ ಈಚೆಗೆ ಯೂರೋಪಿಯನರೇ ಮದ್ದು ಫಿರಂಗಿಗಳನ್ನು ಮೊದಲು ಇಂಡಿಯಕ್ಕೆ ತಂದರು ಎನ್ನುವ ಭಾವನೆಯು ಬರುವದಕ್ಕೆ ಭಾರತೀಯರು ಕಾಲಗತಿಯಿಂದ ಆತ್ಮ ಗೌರವವನ್ನು ಮರೆತು ಪರಾಧೀನ್ಯದಲ್ಲಿ ಸಿಕ್ಕಿಬಿದ್ದದ್ದೇ ಕಾರಣವೆಂದು ಹೇಳಬೇಕು. ಈಗ ಅಟಂಬಾಂಬಿನ ಉಪಯೋಗವನ್ನು ಕೆಲವರು ವಿರೋಧಿಸುವಂತೆ ಹಿಂದೆಯೂ ಮನುಧರ್ಮಶಾಸ್ತ್ರದಲ್ಲಿ ಘೋರಯುದ್ಧಕ್ಕೆ ಮೋಸಕರವಾದ ಯಂತ್ರಗಳಿಂದಲೂ ವಿಷಲಿಪ್ತವಾದ ಆಯುಧಗಳಿಂದಲೂ ಫಿರಂಗಿ ತುಪಾಕಿ ಮುಂತಾದ ಅಗ್ನೇಯಾಸ್ತ್ರಗಳಿಂದಲೂ ಯುದ್ಧಮಾಡಕೂಡದೆಂದು ನಿರೋಧಿಸಿದೆ. ಅದರಂತೆ ದೇಶದ ಕ್ಷೇಮಕ್ಕಿಗೆ ಕಾರಣವಾಗಿದ್ದ ಅನೇಕ ಶಸ್ತ್ರಾಸ್ತ್ರಗಳು ಸ್ವಪ್ನವ್ಯಾಯವಾಗಿ ಈಗ ನಾವು ಪುನಃ ಬಿನಾಮವನ್ನು ಆರಂಭಿಸಬೇಕಾಗಿದೆ!

ಶ್ರೀ ಸುದರ್ಶನ ನಾರಸಿಂಹ.

ಬಿಭ್ರಾಣಂಶಕ್ತಿಖಡ್ಗಂ ಜ್ವಲನಮಥಶರಂ ದಂತಕುಂತೌಕುಠಾರ
ಶಂಖಂ ಚಕ್ರಾಬ್ಜಪರಶೂ ಹಲಮುಸಲಗದಾ ಪೀಟಶೂಲಾಂಶ್ಚ
ದೋರ್ಭಿಃ।
ಪ್ರತ್ಯಾಲೀಢಂ ಸಮೀಡೇತ್ರಿನಯನಮರುಣಂ ಪಿಂಗಕೇಶಂಸುದಂಷ್ಟ್ರಂ
ದೇವಂಪಶ್ಚಾದ್ಯ ಯೋಗಾಸನಲಸಿತ ಚತುರ್ಬಾಹ್ವಭಾಸ್ವನ್ನೃಸಿಂಹಂ॥

POLAND PRACTISES YOGA

The popularity of Hatha-yoga is continually growing. It is willingly practised by artists, musicians, actors and writers A recent show of the hatha-yoga in Warsaw Club of the Polish-Indian Friendship Society attracted a large number of people.

The lecture on Yoga was delivered by Miss Malina Michalska, the only one in Poland and one of few persons in Europe who has graduated from the famous Yoga Institute in Bihar, and entitled to teach the classical Hatha-yoga. After the lecture, Miss Malina Michalska showed some of the yoga exercises explaining at the same time the way and the purpose of their practice. It was followed by a show given by the pupils of Miss Michalska, among whom were musicians of the Warsaw Opera, well-known actors and writers.

-Polish Embassy News.

Man is born to live, not to prepare for life.

-Boris Pasternak.

* * *

Inflation might be called prosperity with high blood pressure.

- Arnold Glasow.

* * *

A kiss can be a comma, a question mark or an exclamation point. That's basic spelling that every woman ought to know.

- Mistinguette.

* * *

I studied the lives of great men, a l famous women; and I found that th men and women who got to the top were those who did the jobs they had in hand with everything they had of energy and e thusiasm and hard work.

- Harry S. T

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DEEPAVALI GREETINGS !

RUINOUS POLICY

"The Prime Minister made an emphatic statement at the Jabalpur session of the AICC, that if the scheme for social control of banks failed, the Government would not hesitate to nationalise them. While this ultimatun did not convince the Leftists in the Congress, it has left all thinking men in the country, a little dazed.

There is already the State Bank of India in the public sector which also controls a number of subsidiaries. With all its favoured position, a decade's record of this Bank has not justified the high hopes of nationalisation, except from the standpoint of proliferation of branches. There is the monolithic organisation, the L.I.C. which has become a standing monument of impervious monopoly, not responsive to the needs of the policy-holders. Is it very necessary to build up yet another monopoly, just to keep company with the L.I.C.?

I will only quote two authorities against nationalisation of banks. The Administrative Reforms Commission has expressed grave concern at the size of cumulative and annual losses that a number of public sector enterprises in the country had been incurring. Mr. A. K. Chanda, former Comptroller and Auditor-General of India, said in his Shroff Memorial Lecture (delivered under the auspices of the Forum of Free Enterprise) that greater attention and thought ought to be given to efficient and economic management of the existing state undertakings rather than to an enlargement of the area of public ownership"

If banks are now nationalised, it will be one more addled experiment and the aggregate result will not be quite worthwhile. It will be an ill wind that blows nobody good!"

Madras. S. A. P.

STRENGTH OF INSTINCT

Complete reliance on instinct is an important strength of insects, but it is also a serious weekness that can be exploited by their enemies.

Dr. H. H. Shorey, Associate Professor of Entomology at the University of California Riverside Campus, says, instinct is a strength because it guides insect behaviour so that they go through the cycle of birth, reproduction and death like mechanical robots that defy the most unfavourable circumstances.

But, Dr. Shorey says, if this step-by-step instinctive behaviour can be interrupted, it cannot be resumed. And when no substitute for automatic behaviour is possible, any interruption in the pattern can destroy the life sequence of an individual or even of a whole species.

The most dramatic example of the automatic behaviour of insects is their sexual behaviour, Dr. Shorey said in an interview.

The reproductive phase of their short existences (and Dr. Shorey said reproducting is the only purpose of insect life) is governed from beginning to end by chemicals known as pheromones.

These chemicals are released into the air by the female. As soon as a few molecules of the scent reach a male, a series of automatic responses is switched on that cannot stop until a mating has taken place.

Five insect pheromones have been isolated, chemically identified, and synthesised. It is this, the pheromone of the cabbage looper moth, that Shory and Lyle Gaston, a chemist in the Department of Entomology, University of California, have used in their research.

(To be continued.)

The Rationalist

A DEDICATED SCHOLAR

"A nation's culture may well be judged by the way it honours its scholars and writers. Britain has its Order of Merit and its poet Laureates. France has its Academy. Many streets in Paris are named after the country's great writers.

Free India has not been lagging behind in honouring its scholars and poets. The President's annual awards have conferred the accolade on our distinguished artists, pandits and teachers. The nation itself has conferred the Presidentship on two great educationists in succession.

Though some of the State Governments have instituted laureateships for their respective languages, not all of them have been equally active in honouring their writers and scholars. It is all the more commendable that the Maharashtra Government should have chosen to honour in a unique manner Ved Maharishi Pandit Satwalekar and five other Vedic scholars.

The honour for Pandit Satwalekar has come none too soon. At one hundred and two, he is among the gallant band of centenarians in the country "who have filled the unforgiving minute with sixty seconds' worth of distance run". Single-handed, he has done in the field of Vedic research and studies what perhaps half a dozen universities could not have done. The devotion and zeal he has brought to his work are unequalled. And, despite his age, he seems as vigorous as ever to carry on the great work which he began fifty years ago.

Vedic and Sanskrit scholars of the type of Pandit Satwalekar are getting rare in India. This ought not to be so, for the simple reason that we have in India a large reservoir of talent to draw from for maintaining a steady stream of outstanding scholarship in Sanskrit. All that is required is adequate encouragement at every level, from the schools to the universities.

The Sanskrit Commission indicated nearly a decade ago what should be done to promote Sanskrit studies in India in keeping with its status as the vehicle of our national heritage and as the mother of almost all the languages in the country. We have made barely a beginning in implementing the Commission's recommendations. With the growing interest in Sanskrit in other countries, we cannot afford to present the picture of a country which does not know how to foster its most precious inheritance. A wide diffusion of Sanskrit studies may be the key to the rediscovery of the Nation's soul!"

– Sunday Standard.

The degree of one's emotion varies inversely with one's knowledge of the facts—the less you know the hotter you get!

– Bertrand Russell.

It is wisdom to believe the heart.

– George Santayana.

Luck means being in the right place at the right time to see an opportunity.

– Field-Marshal Viscount

WISE SAYINGS

H. D. THOREAU, U. S. A.

"The lament for a golden age is only a ament for golden men."

"Things do not change: we change."

"Man's capacities have never been measured; nor are we to judge of what he can lo by any precedents, so little has been ried."

"I leave this world without a regret."

"As for conforming outwardly, and living your own life inwardly, I do not think much of that."

"There are a thousand hacking at the branches of evil to one who is striking at the root."

"Every generation laughs at the old fashions, but follows religiously the new."

"Under a government which imprisons any unjustly, the true place for a just man is also a prison."

"All this worldly wisdom was once the unamiable heresy of some wise man."

"What a hero one can be without moving a finger!"

"To know that we know, and that we do not know, that is true knowledge."

"The art of life, of a poet's life, is, not having anything to do, to do something."

"You must get your living by loving."

"Any man more right than his neighbour, constitutes a majority of one."

"If misery loves company, misery has company enough."

"If a man does not keep pace with his companion, perhaps it is because he hears a different drummer."

"For an impenetrable shield, stand inside yourself."

"It is never too late to give up our prejudices."

"Make the most of your regrets .... To regret deeply is to live afresh."

"A man is rich in proportion to the number of things which he can afford to let alone."

"Simplify, simplify."

"Why should I feel lonely? Is not our planet in the Milky Way?"

"It takes two to speak truth — one to speak and another to hear."

"When were the good and the brave ever in a majority?"

"A man is wise with the wisdom of his time only, and ignorant with its ignorance."

"The world was never less beautiful though viewed through a chink or knot-hole."

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FLYING SAUCERS

Police enquiries into the appearance of a mysterious saucer-shaped flying object in the Khasi Hills of Assam recently revealed that considerable damage has been done to the dense vegetation in the forest through which the flying object is reported to have passed before disappearing from sight.

The villagers of nearby area, roughly half way between Cherrapunjee and Shilong, testified that they heard three loud explosive sounds during the half-hour the saucer was hovering about in the neighbourhood.

The eastern wing of the Indian Air Force is reported to be probing into the mysterious incident.

It was reported that a mysterious saucer-shaped flying object is said to have landed in a running stream, close to the dak bungalow of Dympep village, about 16 miles from Shilong, on the road to Cherrapunjee, on the evening of Friday last.

The report stated that the "flying-saucer" was first noticed by the villagers of Laitkroh, about two miles away from Dympep village where the object is reported to have spun like a top about 500 feet above the earth, emitting bright red and green colours. Its diameter was roughly 20 to 30 feet. The object remained for three or four minutes in one position in the sky and then hovered on to another spot close-by where it again spun above and flew over the dak bungalow area and landed in a stream.

It was also reported that the air was very hot in the close vicinity of the object even after it had left. The strange phenomenon lasted about half an hour.

These reports have aroused keen public interest in Shilong, the hill Capital of Assam and at Cherrapunjee, especially in the light of a similar news report from Canada two days ago. (A Reuter report from Calgary (Alberta) had stated that multi-coloured objects like flying saucers terrorised the Calgary district and that the Canadian Air Force has stepped up a probe into flying saucers.

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Raja Nandakumar

"The Raja Nuncoomer was, by an insult on everything which India holds respectable and sacred, hanged in the face of all his nation by the Judges you sent to protect the people, hanged for a pretended crime, upon an ex-post facto Act of Parliament, in the midst of his evidence against Mr. Hastings. The accuser they saw hanged. The culprit triumphs on the ground of that murder, a murder not of Nuncoomer only, but of all living testimony, and even of evidence yet unborn; from that time not a complaint had been heard from the Natives against their Governors!"

This is how Burke accused Warren Hastings, the first Governor-General of India, and concluded before the House of Lords: "I impeach him in the name of the English nation whose ancient honour he has sullied! I impeach him in the name of the people of India whose rights he has trodden under foot, and whose country he has turned into a desert! Lastly, in the name of human nature itself, in the name of both sexes, in the name of every age, in the name of every rank, I impeach the common enemy and oppressor of all!"

The character of Hastings has in the last one and a half centuries, become a battle-ground for historians and biographers. But no argument, old or new, seems to be able to alter the judgement of Macaulay on him, that "in his high place he had so borne himself that all had feared him, that most had loved him, and that hatred itself could deny him no title to glory except virtue."

Hastings was a sound, if not great, administrator. It has perhaps been rightly said, "If Clive's sword conquered the Indian empire, it was the brain of Hastings that planned the civil administration, and his genius that saved the empire in a dark hour." But so far as Maharaja Nandakumar's blood is concerned, nothing will wash it off the hands of Hastings!

The facts about the 'judicial murder' of Nandakumar are wellknown. Nandakumar brought grave charges of corruption against Hastings before the Board of Directors of the East India Company. Before the board could investigate them, Nandakumar was arrested on a ridiculous charge of forgery, and was tried by the most intimate friend of Hastings, Sir Elijah Impey, described by Macaulay as a dangerously corrupted judge. Nandakumar was condemned to be hanged. Thompson and Garratt say in their "Rise and Fulfilment of British Rule in India", Nandakumar was sentenced to be hanged, a result indecently anticipated by Hastings when it can hardly have seemed distantly possible: 'the old gentleman', he noted, was in jail and in a fair way to be hanged".

Nandakumar has been rightly hailed by posterity as a martyr not only because his was the solitary voice against a powerful potentate from an alien land, but because it has been established by records that he was plotting to overthrow the Company's rule. He was negotiating with the Shahzahda and the French Governor-General of Pondicherry for an organised attempt at this. It was under his inspiration that Raja Balwant Singh of Banaras dissociated himself from the English and joined hands with Shuja-ul-daula. All these must have helped Hastings to provide himself with moral support, to justify his actions to liquidate Nandakumar. Nevertheless, his actions were primarily motivated to get rid of Nandakumar personally. To quote from Thompson and Garratt again... "No one can successfully challenge that it was universally assumed that Hastings was the real prosecutor and that Nandakumar was put to death for venturing to attack him. No writer

cites any second instance of forgery being punished with death!".

Of great value is a record left by an Englishman, Alexander Macrabie, the Sheriff of Calcutta, which contains the details of the execution of Nandakumar on August 5, 1775. Macrabie was asked to see that the execution took place properly, and he wrote down his experiences only three hours after the passing of Nandakumar.

By the evening of August 4 Macrabie met Nandakumar. The latter talked with him with such remarkable "ease and such seeming unconcern" that the Sheriff doubted "whether he was sensible of his approaching fate". Macrabie then informed Nandakumar of the embarrassing responsibility with which he was entrusted, upon which to console the Englishman, Nandakumar said that fate was not to be resisted, and that God's will must be done. Macrabie described the condition of Nandakumar thus: "His composure was wonderful, not a sigh escaped him, nor the smallest alteration of voice or countenance, though I understood he had, not many hours before, taken a solemn leave of his son-in-law, Roy Radicum (Radhakant?) I found myself, so much second to him in firmness that I could stay no longer. Going downstairs, the jailor informed me that, since the departure of his friends, he had been writing notes and looking at accounts in his usual way."

Next morning, when Macrabie came to conduct Nandakumar to the gallows, he was struck by "the howlings and lamentations of the poor wretched people who were taking their last leave of Nandakumar". Let the subsequent sequences be told here in Macrabie's own words:

"There was no lingering about him, no affected delay. He came cheerfully into the room ... Seeing somebody look at a watch, he got up and said he was ready, and immediately turning to three Brahmins who were to attend and take care of his body, he embraced them all closely but without the least mark of melancholy or depression on his part, while they were in agonies of grief and despair ... Upon it being recommended to him that at the place of execution he would give some signal when he had done with the world, he said he would speak.

"We sat about an hour longer during which he addressed himself more than once to me:—but without any seeming anxiety; the rest of the time, I believe, he passed in prayer, his lips and tongue moving and his beads hanging upon his hand. He then looked to me and arose, then walked cheerfully to the gate and seated himself in his palanquin, looking around him with perfect unconcern ..... The Rajah sat in his palanquin upon the bearers' shoulders and looked around at first with some attention. I did not observe the smallest decomposure in his countenance or manner at the sight of the gallows or any of the ceremonies passing about it .... He was in no way desirous of protracting the business, but repeatedly told me that he was ready.

"I then caused him to be asked about the signal he was to make which could not be done by speaking on account of the noise of the crowd. He said he would make a motion with his hand; and when it was represented to him that it would be necessary for his hands to be tied in order to prevent involuntary motion, and I recommended his making motion with his foot, he said he would.

"Nothing now remained except the last painful ceremony. I ordered his palanquin to be brought close under the gallows, but he chose to walk, which he did more erect than I have generally seen him. At the foot of the steps which led to the stage he put his hands behind him to be tied with hand-

STRENGTH OF INSTINCT

(*Continued from last issue*)

The other insects whose pheromones have been identified are the silkworm moth, gypsy moth and honey bee.

Dr. Shorey said the pheromone are so powerful that less than a millionth of an ounce of any of them, placed in a closed place such as an auditorium with millions of males of the species, would start all the males beating their wings in sexual frenzy.

"The male cabbage looper moth is a flying robot," Dr. Shorey said. "Everything he does is built in and is aimed at one purpose only—to mate."

He said the reaction of the male moth to the scent of the pheromone is entirely mechanical.

When he picks up the scent, perhaps 100 yards or more from where it was released by the female, the first reaction of the male is to raise his antennae, Dr. Shorey said.

Then he spreads his wings and begins to vibrate them rapidly. (Dr. Shorey explained that insects are cold-blooded, but in order for them to fly they have to raise the temperature of the flight muscles almost to about 98 deg. F.)

The male then begins his flight, in some not yet understood way, orienting himself so that he flies up-wind.

Dr. Shorey does not accept the usual explanation that the male is following the scent of pheromone, and that it is this that keeps him going in the direction in which he ultimately will find the female.

He thinks the male is not "attracted" by the scent of the pheromone.

"It is much more likely that a whiff of the chemical turns a physiological switch that makes the male fly upwind, probably by constant and minute sight corrections of drift," Dr. Shorey said.

To think of the male as "attracted" is to think of insects in anthropomorphic terms —that is, to assign human motives and emotions to creatures unable to have such feelings, he said.

"The male insect has no concept of a female, and the entire process of mating from the first recognition of the scent of the pheromone to the coming together, is accomplished without his ever having such a concept," Dr. Shorey said.

This is proved by putting a drop of the synthetic pheromone of the cabbage looper moth on a piece of filter paper.

When Shorey and Gaston do this, the male moths not only go into their mating ritual, starting with the raising of the antennae and the vibrating of wings, they seek out the filter paper and try to mate with it.

"They are as mindless about seeking out the female as an air-to-air missile is about seeking out an enemy plant," Dr. Shorey said.

It is this mechanical, robot-like instinctive following of a stimulus that is the weak point in the behaviour of insects that Shorey and Gaston hope to use in learning how to control them.

The problem is how to interrupt the pattern of behaviour so as to prevent mating and fertilisation of eggs.

People have known about pheromones for more than 50 years and have been trying to use this knowledge to control moths and other flying insects, Dr. Shorey said.

The traditional way has been to use the females as bait to trap the males.

"This works in that it does catch and kill thousands of males, which are thus removed from the fields," Dr Shorey said.

"But it has not controlled the insects because there have always been enough males left to reach the female and fertilise the eggs."

Shorey and Gaston have tried a new way of using pheromones for controlling the cabbage looper moth; and the tests have had promising results. They were recently reported in "Nature," the respected British scientific journal.

Instead of using the pheromone-releasing females as bait, Shorey and Gaston have saturated the air with the pheromone so that its scent is everywhere.

"It is important to remember that the males are not looking for the females as such," Dr. Shorey said.

"They're headed toward the source of the scent by following instinct and when the scent is everywhere their automatic capability of seeking out and finding the source is lost."

Shorey and Gaston did their experiments in two fields.

In the middle of both fields they placed cages with female moth acting as bait to attract males into traps. They placed dispensers of the synthetic pheromone throughout one field, and left the other in a state of nature.

The moths are sexually most active between midnight and dawn, Dr. Shorey said.

When the two fields were examined in the morning, this is what Gaston and Shorey found:

In the field left in its natural state they found hundreds of male moths in the traps.

In the field in which the pheromone dispensers had been distributed, they found that not a single male moth had been trapped, proving that not a single one had been able to find the females.

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Life

D. P. S. Conan Doyle.

When my father, Sir Arthur Conan Doyle, was still here with us, he went one year to Australia upon a lecture tour. It was, throughout, wonderfully successful. During this tour there was one moment of great significance to him.

Following his itinerary, he had come to a seaport, Geelong, some thirty or forty miles from Melbourne.

On this evening at Geelong my father stood before his audience and told them what I am going to tell you.

One fine day two Melbourne boys, Frank and Jim Brown, left the house to go for a sail in their little yacht Iolanthe. They never returned. No wreckage of their craft was ever found. Though all Australia must have got news of the tragedy, no word came from any one having seen the Iolanthe go down.

The family was well known; Mr. Juno Brown, the father, was a prominent citizen of Melbourne. His son-in-law was then Premier of Victoria.

Mr. and Mrs. Brown were, fortunately for themselves, spiritualists Shortly after their bereavement they attended a seance with a certain English medium who happened to be at the time on a visit to Australia. Through this human instrument of communication, both sons spoke to their parents.

What they had supposed was confirmed: that a sudden storm had capsized Iolanthe and that the boys had not been able to save themselves Then Frank, the elder, asked to speak to his father out of his mother's hearing. Mrs. Brown withdrew.

Frank's message was this: "I don't want mother to know, father—but as a matter of fact Jim was not drowned. He was attacked and eaten by a giant fish."

The horrified father said. "A shark I suppose."

"No," was Frank's unexpected reply. "It was not a shark—at least, not one of our Australian kind."

That ended communication. Mr. Brown wrote an account of it and placed it with his banker as an official record. There seemed, however, little chance of eventual corroboration of the facts of the gruesome message.

Not long after, at Geelong, an enormous shark was caught and dragged up on to the beach. It was deep-sea shark, of a rare species almost unknown in Australian waters. As is customary, the contents of its stomach were examined. There were some Australian coins, several buttons, some human bones—and Jim Brown's watch with his name engraved on it!

My father's voice stopped, his story finished. Then came the moment of which I spoke.

The Geelong audience, sitting quiet, turned eyes upon some one rising from his seat. They knew him. A reputable fellow townsman, a fisherman.

"I am the man," he said, "who caught and cut open that shark, and I can testify that the contents of its stomach were exactly as Sir Arthur has stated."

That substantiated the record as being fraudproof. Surely no thinking person would suggest collusion or telepathic communication between an English medium visiting in Australia and a rare deep-sea shark! But what is the alternative?

Any intelligent man or woman is bound to take seriously the mature concluson of men who have proved themselves capable of the highest scientific research, and who

have applied their tests to matters appertaining to the after life.

Sir Oliver Lodge is probably the greatest authority on the scientific aspect of the subject today. Many others, starting with intelligent doubt, have satisfied themselves of the validity of psychic phenomena and survival and communication. The late Professor Charles Rechet of the University of Paris did so: and his colleagues, Dr. Schrench-Notzing and Count de Gramont: Dr. Geley; Professor Sir William Barret; Professor Sir William Crookes the great chemist; the French astronomer, Professor Flammarton; the American astronomer, Professor Lakin; famous alienists like the late Dr. Forbes Winslow and Dr. Alexander Cannon, and many other scientists and leaders of academic thought.

Such men know and bear in mind something of which many people need reminding—that a scientific experiment, properly conducted, may fail any number of times, but if it succeeds once, the results of that one success are certified as scientific fact! I am not aware that any scientist of standing, who has devoted as many years of study to the subject as the men I have named, has reached a negative conclusion on the evidence.

The recent converts and the long-settled believers alike have been particularly interested in what happened to a well known novelist, Mrs. Kelway Bamber.

In the early days of the World War she lost her son who was in the Air Force, Through a medium, she was able to contact him. For a time she did so weekly.

Then she had the courage to risk the grief of disillusionment. She was a determined explorer into truth. At one of their weekly contacts she said, "I am certain that it is you, Claude, who is speaking to me. But I wish that you could give me some evidential proof that your messages do not come from the subconscious mind of the medium or from telepathic communication with some other living person."

Claude promised to seize the first opportunity.

A few weeks later, during their communication, he said, "Mother, I think I have the sort of information and proof you want. Willie"—a friend of the Bambers, also in the Air Force—"has just crashed to his death in France, and his earthly body is lying amid the wreckage of his plan in a little wood three miles behind the German lines, near the village of W... on the western front. Nobody knows yet that he has been killed."

Mrs. Bombers immediately made inquiries at the War Office. They had no news, good or bad, of willie. Two days later he was posted as "Missing."

Three weeks went by. Then information was received from German sources that his body had been found amid the wreckage of his plane in a little wood three miles behind the German lines, near the village of W... on the Western front.

During those three weeks no one on earth knew that Willie had been killed. If Mrs. Bomber's informant was not her son, Claude, then who was it?

My father died seven years ago. His family has been in frequent communication with him ever since. He has a special means of getting in touch with us, and he has never once failed to convince us of his identity. Always he reveals that he knows what has happened in our lives since his previous communications.

Sometimes he gives advice—and it always proves to be sound. On a few occasions I have ignored his suggestions and each time I have found cause to regret my decision.

(*Continued on page 6.*)

The Rationalist

ENGLISH (IN 1917)

"The educational Conference which was summoned to discuss certain questions in connection with the teaching of English in Secondary Schools met at Simla recently.

The Viceroy in opening the Conference explained the scope of the Conference and pointed out what the Conference was to consider was whether, accepting the present policy with regard to English any improvement can be made in the general arrangement now in force in the Secondary Schools with reference to the teaching of English and the use of English as a medium of instruction.

The two objects to be kept in view are, he said, first that the students should be enabled to obtain a better grasp of the subjects taught in schools, and secondly that they should acquire a more complete knowledge of English when they complete their secondary course.

Although the larger question of making the vernaculars as the medium of instruction as such was not before the Conference, the Viceroy briefly referred to the past history of the question and drew the strange inference that "the substitution at this time of the day of the vernaculars for English is beyond the bounds of practical politics even if the Government were willing to consider such a policy."

Hindu.

So, in 1917, 60 years after it was imposed on Indians by the Ruling race, Governor General Chelmsford had to call a conference to remedy the poor knowledge of English in schools and its failure as the medium of public instruction! And again 50 years later, in 1967, seminars and institutes are being feverishly set up in order to improve the low standard of English in schools!

Well, English is a poor, crude, undeveloped language! It was the language of butlers and dubashes in India! It served as a link-language when England had to rule a widespread empire. That empire having gone, it is no more than the language of the beatles and jazz-singers of England.

English is an ill-built and illogical language. D O, is do. G O is go. Eye is eye, Die is die. Cow is cow. Dove is dove, Mere is mere, Clear is clear. And so on endlessly. It is "a-samskruta", or not refined and perfected. "Samskruta" the Indian nation's beautiful patrimony, is so called because it is refined and perfected, and is a treasurehouse of excellent thought and marvellous culture.

But to the vociferous anglo-philes Samskruta is a sealed book, and English is their staff of life, poor blind men as they are! What English do they speak, what English do they think, what English do they write, what English do they know? Do Sir Ramaswamy Mudaliar's speeches, from the time he was Raja of Panagal's spokesman 45 years ago up to now, show one expression worth admiring, or thought worth remembering? Is it not all harsh, ear-splitting verbiage? Is Kodanda Rao's English any more than boring, penny-a-liner piffle? Are not even Arabindo Ghosh's and Radhakrishnan's writings mere Sahara of words without an iota of water? Has not English reduced even Rajagopalachari to the level of a demo-

gogue fire-brand, or a student throwing stones at buses? He has had everything. He is awaiting death like Bheeshma in Shanti-parva. — Has he read Shanti-parva recently? What a fountain of wisdom was that venerable old man on his death-bed, thousands of years ago! Compared with him what slithering worms do all the politicians of today look, with their selfish policies and degenerate acts! They are drunkards of English, and like inebriates are building castles in the air, squatting on quick-sands! Their talk of "English ever" is perverse idiocy. English is the orphan or bastard left behind by English-men when they went, and these persons want to father the orphan!

One knave at the anglo-phile Conference sneeringly declared that English was being opposed by some, because their children had failed in English!

Bepin Chandra Pal is said to have remarked during the Bengal Partition clamour, that "if the 40 crores of Indians spat simultaneously, the 6 lakhs of Englishmen would be drowned in the resulting flood"! So we can tell this base slanderer, that if all the students whose career has been marred by English during the last 100 years spat together, he and the others at his Conference would be floating in the Cooum! The blot on Indian education during these 100 years has been the imposition of English and fixing 40% for it, while all other subjects are 30 or 35%. You fools impose an erratic foreign language, unspoken at home, and unheard in the streets, on innocent children and make them fail by fixing a higher minimum and ruin their career! And those who pass, have ill-understood thoughts, and cannot express them understandably, resulting in intellectual chaos, and wide-spread blindman's buff, everyone fluttering like bats aimlessly in circles!

What English has done is to raise the nation in gross ignorance of the vast culture which the sages had built up during a great antiquity through the medium of Sanskrit, and leave the ill-fated people without self-respect, without dignity, without efficiency, without honesty, and without sagacity, reduced to the level of any barbarous people anywhere else in the world!

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Shri M. V. Shridhara, M.Sc., a local candidete who is working as Lecturer in Mathematics in the vacancy caused by the grant of study leave to Sri C. Puttamadaiah for higher studies for three years from 12-9-1965, from the date of his reporting to duty as such, on a starting salary of Rs. 400.

What kind of English is it? Where is the blasted predicate?! Ed.

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(Continued from page 3.)

For forty-nine years my father studied spiritualism. He met many mediums, but to the best of my knowledge, he was never deceived by a fraudulent one.

Mediums are men and women endowed with psychic powers, merely impersonal channels of communication, whose functions are somewhat analogous to telephone lines.

But purely psychic powers are not always necessary for individual reception of messages from the beyond which can be trasmitted by dreams of visions. There is fresh news on that point. I read it in a New York newspaper recenly.

A gentleman named Ling, connected with the theatre, had a dream in which his deceased sister appeared and took him by the arm, telling him she wanted to take him to see a friend who had passed on shortly before. That friend was Sir Guy Standing, the distinguised actor. Ling told his dream to a group of friends next day: on the following morning he was found dead in bed.

No, mediumship is by no means the ultimate means of communication, I am convinced. Just as the automatic dialling telephone succeeded the primitive early type, so I believe we shall continue to find more adequate means of establishing contact with those who have made the great change.

I am confident that, when the individual attains sufficient spiritual growth, mediums will be no longer necessary. I believe that, in the future, each person who wishes to communicate with the higher realms will develop his or her own "spiuaritual wireless," and make direct contact with those who have gone before.

The Kerala Bar Council recently decided to move the High Court for contempt proceedings against the Chief Minister, Mr. E.M.S. Namboodiripad, for his statement on judiciary.

The Bar Council at its meeting unanimously authorised its member Mr. T. Narayanan Nambiyar to move the High Court in this matter as expeditiously as possible.

At a news conference at Trivandrum on Nov 9 Chief Minister had reportedly challenged the High Court and the Supreme Court to haul him up for his view that the Judiciary is an instrument of oppression. The judiciary is not impartial under class rule, he had said.

The Bar Council in its resolution expressed the view that Mr. Namboodiripad's statement was "derogatory to the dignity of courts". According to the resolution, the statement tended to bring the judiciary into "ridicule and contempt" and undermined respect for law and order.

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ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ :

"ಮು|| ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದನೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೨೦

ಕೃಷ್ಣಕಥಾಸಾರ ಸಂಗ್ರಹ.

ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಸಾರ್ವಭೌಮ ವಿರಚಿತವಾದ

**ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ**

ಎಂಬ ಆಬಾಲವೃದ್ಧರಿಗೂ ಆನಂದದಾಯಕವಾದ
ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,

ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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In Devanagari 8 Ashtakas Complete with Swara Marks.

MOST USEFUL TO VEDIC STUDENTS

EDITED BY—G. R. JOSYER, M.A., F.R.E.S. M.R.S.L.

RS. 15—00

ಯದುರಾಯರು

ಈ ಮೈಸೂರ್ ಸಂಸ್ಥಾನವನ್ನು ೫೫೦ ವರ್ಷಗಳ ಕಾಲ ಧರ್ಮದಿಂದಲೂ ದಕ್ಷತೆಯಿಂದಲೂ ಪಾಲಿಸಿಕೊಂಡು ಬಂದಿರುವ ರಾಜವಂಶವು "ಯದುವಂಶ" ಎಂದು ಪ್ರಸಿದ್ಧವಾಗಿದೆ. ಅವರ ಮೂಲ ಪುರುಷರು ಗರ್ನಾರಲ್ಲಿ ದ್ವಾರಕೆಯಿಂದ ಇಲ್ಲಿಗೆ ಬಂದು ರಾಜ್ಯವನ್ನು ಕಟ್ಟಿದ ಯದುರಾಯರು ಎಂದು ಪ್ರಸಿದ್ಧಿ. ಆದರೆ ಅದಕ್ಕಿಂತಲೂ ಬಹುಕಾಲ ಹಿಂದಿನಿಂದಲೂ ಈ ಪ್ರದೇಶದಲ್ಲಿ ಯದುವಂಶದ ಅರಸರು ಆಳುತ್ತಿದ್ದರೆಂದು ಪುರಾಣಗಳಿಂದ ವ್ಯಕ್ತವಾಗುತ್ತದೆ.

ದ್ವಾಪರಯುಗದಲ್ಲಿ ವಿಖ್ಯಾತನಾದ ಯಯಾತಿಮಹಾರಾಯನಿಗೆ ದೇವಯಾನಿ ಶರ್ಮಿಷ್ಠೆ ಎಂಬ ಇಬ್ಬರು ಪತ್ನಿಯರು. ದೇವಯಾನಿಗೆ **ಯದು ತುರ್ವಸು** ಎಂಬ ಇಬ್ಬರು ಪುತ್ರರೂ ಶರ್ಮಿಷ್ಠೆಯಲ್ಲಿ **ಅನು ದ್ರುಹ್ಯು ಪುರು** ಎಂದು ಮೂವರು ಪುತ್ರರು ಜನಿಸಿದರು. ಅವರಿಗೆ ರಾಜ್ಯವ ಹಂಚಿಕೆಯನ್ನು ಮಹಾಭಾರತದಲ್ಲಿ ಹೀಗೆಂದು ವಿವರಿಸಿದೆ.

ಯದುಂಚ ತುರ್ವಸುಂಚೈವ ದ್ರುಹ್ಯುಂಚೈವ ಸಹಾನುಜಂ ।
ಅಂತೇಷುಸವಿನಿಕ್ಷಿಪ್ಯ ಯಯಾತಿಸ್ತ್ವಾತ್ಮಜಾನ್ಸುತಾ ॥

"ಯದು ತುರ್ವಸು ದ್ರುಹ್ಯು ಅನು ಇವರುಗಳನ್ನು ನಾಲ್ಕು ದೇಶಗಳ ಭಾಗಗಳಲ್ಲಿಯೂ ಇರಿಸಿ ಪುರುವಿಗೆ ಮಧ್ಯರಾಜ್ಯದ ಪಟ್ಟವನ್ನು ಕಟ್ಟಿದನು" ಎಂದು ಹೇಳಿದೆ.

ಹಾಗೆಯೆ ವಿಷ್ಣುಪುರಾಣದಲ್ಲಿಯೂ

ದಿಶಿ ದಕ್ಷಿಣಪೂರ್ವಾಯಾಂ ತುರ್ವಸುಂಪತಿಮಾದಿಶತ್ ।
ಪ್ರತೀಚ್ಯಾಂಚ ತಥಾ ದ್ರುಹ್ಯುಂ ದಕ್ಷಿಣಾಯಾಂ ತಥಾ ಯದುಂ।
ಉದೀಚ್ಯಾಂಚ ತಥಾಚಾನುಂ ಕೃತ್ವಾ ಮಂಡಲಿನೋನೃಪಾ ॥
ಸರ್ವಪೃಥ್ವೀಪತಿಂ ಪೂರುಂ ಮಧ್ಯದೇಶೇಭ್ಯಷೇಚಯತ್ ॥

ಯಜೋಸ್ತು ಯಾದವಾಃ ಪುತ್ರಾಃ– ದೇಶದ ಪೂರ್ವಭಾಗಕ್ಕೆ **ತುರ್ವಸುವನ್ನೂ** ಪಶ್ಚಿಮಭಾಗಕ್ಕೆ **ದ್ರುಹ್ಯುವನ್ನೂ** ಉತ್ತರಭಾಗಕ್ಕೆ **ಅನುವನ್ನೂ** ದಕ್ಷಿಣದೇಶಕ್ಕೆ **ಯದುವನ್ನೂ** ರಾಜರನ್ನಾಗಿ ನೇಮಿಸಿದನು. **ಯದುವಿನ ಮಕ್ಕಳೇ ಯಾದವರು.**

ಇದರಿಂದ **ಈ ದಕ್ಷಿಣದೇಶದಲ್ಲಿ ಯದುವಂಶವು ಪ್ರಾಚೀನಕಾಲದಿಂದ ಇತ್ತು ಎಂದು ತಿಳಿಯಬರುತ್ತದೆ** ಆ ಸಂತತಿಯಲ್ಲಿ ಅನುಕ್ರಮವಾಗಿ ಬಂದು ಸುಮಾರು ೧೯೨೯ ಶತಮಾನದಲ್ಲಿ **ತೂರಮಹಾದೇವರಾಯ** ರೆಂಬವರು ರಾಜ್ಯಭಾರಮಾಡುತ್ತಾ ಈ ಮಹಿಸೂರ್ ರಾಜಧಾನಿಯನ್ನು ಸ್ಥಾಪಿಸಿದರು. ಅವರ ಪುತ್ರರು **ಚಾಮರಾಜ ಒಡೆಯ** ರೆಂಬವರು. ಅವರಿಗೆ ಒಬ್ಬಳೆ **ಹೆಣ್ಣುಮಗಳು**. ಆಕೆಗೆ **ದೇವಾಜಮ್ಮಣ್ಣಿ** ಎಂದು ಹೆಸರು. ಏನೋ ಕಾರಣಾಂತರದಿಂದ ರಾಜನಿಗೂ ರಾಜಬಂಧುಗಳಿಗೂ ವೈಮನಸ್ಯ ಉಂಟಾಗಿ ಅವರು ಅವರುಗಳನ್ನು ದೂರಮಾಡಿ **ಮೈರನಾಯಕ** ನೆಂಬುವನಿಗೆ **ಸೇನಾಧಿಪತ್ಯ**ವನ್ನು ವಹಿಸಿದ್ದರು. ದೈವಯೋಗದಿಂದ ರಾಜರು ಅಕಾಲದಲ್ಲಿ ಸ್ವರ್ಗಸ್ಥರಾಗಲು ಮೈರನಾಯಕನು ರಾಜ್ಯದ ಆಶಯಿಂದ ರಾಜಕುಮಾರಿಯನ್ನು ತನ್ನ ಮಗನಿಗೆ ಕೊಟ್ಟು ವಿವಾಹಮಾಡಬೇಕೆಂದು ರಾಣಿಯನ್ನು ಬಲವಂತಮಾಡುತ್ತಿದ್ದನು.

ಈ ಪರಿಸ್ಥಿತಿಯಲ್ಲಿ ಯದುರಾಯರು ಮತ್ತು **ಕೃಷ್ಣರಾಯರೆಂಬ** ಇಬ್ಬರು ಸಹೋದರರು **ದ್ವಾರಕೆಯಿಂದ ಹೊರಟು ದೇಶಾಟನ** ಮಾಡಿಕೊಂಡು ಶ್ರೀ ರಾಮಾನುಜರು ಮತ್ತು ವಿಷ್ಣುವರ್ಧನರಿಂದ ಸ್ಥಾಪಿತವಾದ **ತಿರುನಾರಾಯಣಪುರಕ್ಕೆ** ಬಂದರು. **ಅಲ್ಲಿ ಜೀಯರ** ರಾಯಸ್ವಾಮಿಯನ್ನು ದರ್ಶನಮಾಡಿಕೊಂಡು **ಕಾವೇರಿಯನ್ನು** ದಾಟಿ ಮಹಿಷೂರನ್ನು ತಲಪಿ **ಕೆರೆಯ ಏರಿಯಮೇಲೆ** ವಿಶ್ರಮಿಸಿಕೊಳ್ಳುತ್ತಿದ್ದರು.

ಅರಮನೆಯ ಅವ್ವೆಯರು ಯಾರೋ **ಅಕಡೆ ಕಾರ್ಯಾರ್ಥ**ವಾಗಿ ಬಂದು ತೇಜಸ್ವಿಗಳಾಗಿದ್ದ ಇವರಿಬ್ಬರನ್ನೂ **ನೋಡಿ ಸಡಗರದಿಂದ** ಹಿಂತಿರುಗಿ ಸ್ಫುರದ್ರೂಪಿಗಳೂ **ಪ್ರಭಾವಶಾಲಿಗಳೂ ಆಗಿ** ರಾಜಕುಮಾರರಂತಿದ್ದ ಇಬ್ಬರು ಯಾರೊ ಬಂದಿರುವರೆಂದು **ರಾಣಿಯವ**ರಿಗೆ ತಿಳಿಸಿದರು. ಅವರು ವಿಚಾರಿಸಿಕ್ಕೊಂಡುಬರುವಂತೆ ಇಬ್ಬರು ಕರಣೀಕರನ್ನು ಕಳಿಸಿದರು. **ಅವರು ಬಂದು ಯದುರಾಯರನ್ನು** ಸಂದರ್ಶಿಸಿ ಅವರ **ಪೂರ್ವೋತ್ತರಗಳನ್ನು** ತಿಳಿದುಕೊಂಡು ಹೋಗಿ ರಾಣಿಯವರಿಗೆ ತಿಳಿಸಿದರು. ಅದನ್ನು ಕೇಳಿ **ಅವರು** ಕುತೂಹಲದಿಂದ ಇಲ್ಲಿನ ರಾಜಕೀಯ ಪರಿಸ್ಥಿತಿಯನ್ನು **ಅವರಿಗೆ ತಿಳಿಸಿ** ಅವರ ಸಲಹೆಯನ್ನು ಕೇಳುವಂತೆ ಹೇಳಿ ಆ ಕರಣೀಕರನ್ನು ಪುನಃ ಕಳಿಸಿದರು.

ಅವರು ಅದರಂತೆ **ಮೈರನಾಯಕನ ಹಿಂಸೆಯನ್ನು ಯದುರಾಯರಿಗೆ ತಿಳಿಸಲು ಅವರು ಯೋಚಿಸಿ ಮೈರನಾಯಕನು ಬಲಿಷ್ಠನಾದ್ದರಿಂದಲೂ ತಮಗೆ ಸಹಾಯಸಂಪತ್ತಿಲ್ಲದ್ದರಿಂದಲೂ ಅವನನ್ನು** ಯುಕ್ತಿಯಿಂದಲೇ ನಾಶಮಾಡಬೇಕೆಂದು ನಿಶ್ಚಯಿಸಿ ಹೀಗೆಂದು ಸಲಹೆಯನ್ನು ಕೊಟ್ಟರು. **ತಮ್ಮಿಬ್ಬರನ್ನೂ ಸೌದೆಹೊರುವವರಂತೆ ವೇಷ ಮರೆಮಾಡಿ ಅರಮನೆಯೊಳಕ್ಕೆ ಕರೆದುಕೊಂಡುಹೋಗಿ** ಗೋಪ್ಯವಾಗಿ ವಸತಿಯನ್ನು ಕಲ್ಪಿಸುವದು. ಮೈರನಾಯಕನಿಗೆ ರಾಣಿಯವರು ತಮ್ಮ ಮಗಳನ್ನು ಅವನ ಮಗನಿಗೆ ಕೊಟ್ಟು ವಿವಾಹ ಮಾಡಲು ಸಮ್ಮತಿಸುವದಾಗಿ ಹೇಳಿಕಳುಹಿಸುವದು ಮಿಕ್ಕ ಸಿದ್ಧತೆಯನ್ನು ತಾವು ಅರಮನೆಯೊಳಗೆ ಬಂದಮೇಲೆ ತಾವೇ ಮಾಡಿಸುವದಾಗಿ ಹೇಳಿಕಳಿಸಿದರು.

ರಾಣಿಯವರು ಹಾಗೆಯೆ ಅವರಿಗೆ ವೇಷಮರೆಸಿ ಒಳಕ್ಕೆ ಕರೆಸಿಕೊಂಡು ಮೈರನಾಯಕನಿಗೂ ಸಮ್ಮತಿಯನ್ನು ಕಳುಹಿಸಿದರು. ಮೂರು ದಿನಗಳಾದನಂತರ ಮದುವೆ ಲಗ್ನ ನಿಶ್ಚಯಕ್ಕಾಗಿ ವರನೊಡನೆ ಅವನು ಬರಬೇಕೆಂದು ಕರೆಸಿ ಮಿತಪರಿವಾರದೊಡನೆ ಬರಲು. ವರನೂ ತಂದೆಯೂ ದೇವರ ದರ್ಶನಕ್ಕಾಗಿ ಒಳಗೆ ಹೋಗಿಬರಬೇಕೆಂದು ತಿಳಿಸಿ ಅವರು ಒಬ್ಬೊಬ್ಬರಾಗಿ ಒಳಕ್ಕೆ ಹೋಗಲು ಬಾಗಿಲ ಹಿಂದೆ ಮರೆಯಾಗಿ ನಿಂತಿದ್ದ ಯದುರಾಯರೂ ಕೃಷ್ಣರಾಯರೂ ಅವರನ್ನು ಕೊಂದು ಅವರ ದೇಹಗಳು ಕೆಳಗೆ ತೋಡಿಸಿದ್ದ ಹಳ್ಳವಲ್ಲಿ ಬೀಳುವಂತೆ ಮಾಡಿದರು. ಅನಂತರ ಮೈರನಾಯಕನ ಕಡೆಯವರು ಸುಲಭವಾಗಿ ಶರಣಾಗತರಾದರು.

ಆಮೇಲೆ ರಾಣಿಯವರು ಸರ್ವಸ್ವತಂತ್ರರಾಗಿ ಶುಭದಿನದಲ್ಲಿ ಯದುರಾಯರಿಗೆ ರಾಜಕುಮಾರಿಯೊಡನೆ ವಿವಾಹವನ್ನು ಮಾಡಿ **ಪಟ್ಟಾಭಿಷೇಕ**ವನ್ನು ಮಾಡಿಸಿದರು.

FLYING SAUCERS ?

The recent and continuing reports of sightings of "unidentified flying objects" (UFOs) in Britain have three interesting characteristics.

Firstly, many of the sightings, as reported, conform closely to a pattern of observations noted over the years in the United States.

Secondly, several of the sightings have been made by responsible people trained to make objective observations, such as policemen on duty and service officers.

Thirdly, some common features recur in the reports, such as the group of lights moving in formation and rapidly changing direction; and the description of the shape as being variously like that of a "flying cross" or else of the more familiar "cigar" with rows of lights along the sides.

There is no doubt that many of the sightings are capable of a normal explanation. The disclosure by the United States Air Force in Britain that some sightings seemed to coincide with the times when its aircraft were being refuelled in the air could account for a proportion of the reports. The Royal Observatory at Herstmoeceux in Sussex has pointed out that Venus has been exceptionally bright in the sky recently and that this phenomenon has been accompanied, as in the past, by a large number of UFO sightings.

The Observatory officials state that the impression of twinkling, moving star-like objects can be given by seeing Venus through drops of water on the wind-screen of a car. But what about the people who got out of their cars to have a closer look?

Among the possible explanations given recently and in the past have been: lights on high-flying aircraft executing unusual manouvres: helicopter lights, which move in a very unfamiliar way compared with those of ordinary aircraft; earth satellites, which are often brightly visible moving across the sky and frequently appear to twinkle; meteorological and other research balloons which sometimes shine very brightly; ball lighting, which can move about in a strangely erratic fashion; flocks of ducks, geese or swans, which have dipped themselves in luminiscent water (minute) plants can often make water luminous); a whole host of optical illusions of various types, including those similar to mirages; mass neuroses; and malfunctioning radar screens (which have several times appeared to pick up UFOs).

(To be continued)

ಯದುರಾಯರು ದೈವಕೃಪೆಯಿಂದ ಪ್ರಾಪ್ತವಾದ ರಾಜ್ಯವನ್ನು ರಕ್ಷಿಸಿಕೊಂಡು ಪಾಲಿಸುತ್ತಾ ಬಂದರು. ತಮ್ಮ ಮಾವನವರ ದುಷ್ಟ ಕಾರಗಳಿಗೆ ಶಾಂತರಾಜಯ್ಯನು ತಮಗೆ ವಿರೋಧವಾಗಿ ಕೃತ್ರಿಮ ನಡೆಸುತ್ತಿರುವನೆಂದು ಕೇಳಿ ಅವನನ್ನು ಬಂಧಿಸಿ ತಮ್ಮ ತಮ್ಮನಾದ ಕೃಷ್ಣರಾಯರಿಗೆ ಆ ಪ್ರಾಂತವನ್ನು ಕೊಟ್ಟರು. ಕೆಲವು ಕಾಲಾನಂತರ ತಮಗೆ ಹಿರಿಯಬೆಟ್ಟದ ಚಾಮರಾಜಒಡೆಯರವರು ಚಾಮುಒಡೆಯರು ಎಂದು ಇಬ್ಬರು ಪುತ್ರಸಂತಾನವೂ ಲಭಿಸಲು ತಮಗೆ ಇಷ್ಟೆಲ್ಲವನ್ನೂ ಅನುಗ್ರಹಿಸಿದ ಯಾದವಗಿರಿಯ ಚೆಲುವ ರಾಯಸ್ವಾಮಿಯವರಿಗೆ ಕೃತಜ್ಞತೆಯಿಂದ ಆ ಕ್ಷೇತ್ರದ ನಾಲ್ಕು ಕಡೆಗೂ ಕೋಟೆಬಾಗಿಲುಗಳನ್ನು ಕಟ್ಟಿಸಿ ಊರಿಗೆ ಮೇಲುಕೋಟೆ ಎಂದು ಹೆಸರನ್ನಿಟ್ಟರು.

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The Rationalist

GANDHI ON LANGUAGE

In the course of his presidential address to the Guzerat Educational Conference at Broach, Mr: Gandhi strongly urged that vernaculars should be the medium of instruction in India. According to experienced teachers he said what takes sixteen years to learn through the medium of English can be perfectly acquired in ten years through vernaculars!

The excessive burden of having to learn through a foreign medium had sapped young men of strength and vitality dwindling away as years go by the power of initiative, originality, enterprise, courage, and discrimination. He instanced the case of South African natives who have similarly suffered having accepted Dutch as the medium of education. In India he said the foreign medium has created an unnatural gulf between the educated classes and the masses at large.

Speaking on the need of a national language he said it should satisfy the essentials such as easy of acquisition by the officials as well as the masses, spoken language by the large number of Indians, and above all it must be the vehicle of religious, social and political intercourse. He said English did not fulfil all these conditions. Hindi language did. Therefore Mahomeden rulers did not substitute Persian and Arabic.

SPICES AID HEALTH

The well-known German expert Professor Hans Glathel recently cleared away the widely held belief that sharply spiced foods endanger one's health. The director of the clinical-physiological department of the Max Planck Institute for Nutritiou Physiology in Dortmund (Federal Republic of Germany) spoke to an international audience at the main meeting of the "Society of German Chemists" held in West Berlin on the newest results in the research field of spices and aroma to the substances. According to modern nutrition physiology, spices belong to the natural and necessary components of daily nutrition.

Professor Glatzel noted that even such hot spices as mustard, chili and cayenne pepper have a positive effect on the human being's entire digestive system. They stimulate the production of saliva and stomach juices and thus accelerate digestion and intestinal passage. It would therefore be highly significant to use spices – under medical control – in preparing dietary dishes.

Tests carried out in recent times have revealed that spices also have a noticeable, positive influence on heart and circulation. As the spices prevent an increase of the heartbeat volume or at least check it, they have a favourable effect after rich meals. It is even believed that spices influence the activity of the suprarenal gland which is known to be an important hormone reservoir to counter-regulate overly great physical exertion.

The some 2,000 chemists from the fields of research teaching and industry who attended the important meeting in West Berlin did not limit their work to the problems of food chemistry and nutrition

NO WORDS IN ENGLISH

"Our language is suffering from a word shortage. Things change so rapidly that new words aren't produced fast enough to keep up with the times.

The mini car, for example, has been with us for several years, but there is still no word to describe the peculiar mood wnich induces its drivers to weave in and out of traffic. All you can do when you catch one at a red light is lean out and say something like, "You're suffering from lethal delusions of mobility." By the time you've said it he'll have squirted between a lorry and a motor cycle and be out of earshot. The word we need is "miniphoria" —for the odd euphoria that comes over people hunched in miniature machines. Then at the lights you simply roar: "You stupid miniphoriac!" and the world becomes familiar and satisfying again.

We also need a noun to sum up the appearance of women walking down the street in stretch pants. With some word like "juglipidity" the spectacle need no longer throw us off stride. We have only to say, "That poor woman's juglipidity is acute," and the problem can be dismissed.

Another situation for which there is no word is the crime of robbery by machine. The victim puts his coin into a vending machine, which seizes the money, drops it into a loot box and refuses to deliver the goods. Against a felonious machine the victim is frustrated and baffled. The word we need for this familiar modern crime is "slottery"—"robbery by a vending machine." With the crime defined, punishments could be laid down for companies that allow "slottery" on their propeity, and criminal machines would soon be replaced by decent law-abiders.

In this strange new world where miniphoriacs abound, where juglipidity is rampant in the streets and where machines get away with slottery, one of the worst miseries is that we don't even have the words to explain it all!" R.B.

LABOUR BECOMES IDLE-RICH

The entire personnel had been summoned to listen to a most important annoucement by the chairman. "Ladies and gentleman," he said, "for some time now the board has been aware that a rumour has been circulating. It is true; on the first of next month the whole factory will change over to full automation."

This excited a good deal of comment. The chairman raised his hand for silence, then went on. "Not a single person will be laid off. Wages will continue as before. Bonuses will be as usual. Holidays with pay, sick benefits and pensions schemes will go on. Every member of the firm will be expected to appear for work on Wednesday of each week. Wednesday only!"

There was a shocked hush. Then, breaking the silence, came a plaintive voice from the back of the crowd: "What? Every Wednesday?"

That is what the labour gangsters want in India. Ed.

---

physiology. In more than 230 specialised reports, they exchanged experiences or presented the results of recent tests. The "German Chemical Society" celebrated its 100th anniversary during the convention. Founded in 1867, it is the predecessor of the present society. Rainer Herzog.

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DASARA IN 1917

"This year's Dasara procession in Mysore was magnificent. It was witnessed by several thousands of people of all castes, creeds and nationalities, including as it did Europeans, Americans, Hindus, Parsis, Muslims, etc., The Maharaja rode in state in a glittering howda on a gorgeously decorated elephant to the parade maidan, receiving homage from his devoted subjects who had lined up along the decorated route.

City Fathers presented garlands and boquets under the pandal in front of the Central Police Station. Others privileged to make similar offerings did likewise in front of their respective houses. The European visitors cheered the Royal procession from the balcony of the Masonic Lodge.

The procession was a mile in length. The cavalcade included the entire Mysore troops. The whole force mustered on parade. The Royal standard was hoisted. The Maharaja and the Yuvaraja took their positions in the centre and reviewed the troops under the command of Colonel Desaraj Urs. M.V.O. C.I.E.

The manoeuvers were admirable, especially the march past and the gallop. Feudijoy was fired. The procession was re-formed and reached the palace gates after ten at night, when a Darbar was held, where the Dewan, Councillors and the representatives made "nazars." The interesting function concluded in perfect order, reflecting great credit on those responsible for the management. The Police did their best." Hindu. 1967.

RACING BANNED

The British Government recently placed a ban on horse racing in its latest move to halt the spread of foot-and-mouth diseases among the nation's farm-stock.

The unprecedented move which farmers have been urging for days brought the multi-million pounds racing industry to a stop. Owners and jockeys will all lose heavily. So will the bookmakers and betting shops.

With three new cases of foot-and-mouth confirmed, the national total stood at 1192 outbreaks resulting in the enforced slaughter of 210 075 animals.

* * *

This is scientific progress: slaughter-cure for foot-and-mouth! Ed.

CHIEF OF PROTOCOL

The U.S. Chief of Protocol, James Symington, tells about his early training for the role. Before his first formal dinner, his mother instructed him on small talk. She told him to ask the woman on his right if she was married and how many children she had, then ask the woman on his left the same questions.

"I returned from that dinner dishevelled," he says. "I asked the lady on my right if she was married and when she said no, I asked how many children she had. When the lady on the left told me that she had a number of children, I asked her if she was married."

What about the Delhi Chief of Protocol? Ed.

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"Just as gold is judged by four tests, rubbing, cutting, heating and beating, man is judged by four tests, his manners, qualities, actions and munificence."

"I do not look on any one as my own or anyone as aliens. Therefore I live happily."

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CULTURE

An American writes:

(Continued from last issue)

Nor did our studies stop with school. There was hardly a family in our building that did not have a piano and/or a violin. Practice was compulsory. "Practice! I'm spendin Papa's bloodstained money on you!" All day long one could hear the voices of mothers screaming from the windows: "Your music teacher is here!" If the reluctant virtuoso didn't show up, the kid brother had to take the lesson for him. Those kids who practised willingly weren't safe on the street. There were trios and quartets at the corner to teach them a lesson or two!

My violin lessons were paid for with money that Mama stole from her housekeeping. "Someday you'll appreciate it." I appreciated Mama even more than I appreciated music, so I practised.

In our neighbourhood, we used doctors only after all the time-tested home remedies had failed and there seemed to be little hope. "Sammy was so sick last night we almost called the doctor." I can still hear Mama saying things like, "He's a very good doctor—may we never need him," or "The doctor got here too late. Harold recovered by himself."

Tenement mothers practised folk medicine: an accumulation of collective experience, hearsay, improvisation and common sense. The outstanding miracle drug was castor oil. If you as much as held it up in front of a sick child, he would immediately screem. "I'm better, I'm better."

Many practices were standard: a mustard plaster substituted a new pain for the old one (when removed violently, it would drag off enough skin to make your lever visible for a week). There were mysterious therapeutic virtues in foods like garlic and onions—which at best kept people away, sick or well. I remember kids wearing garlic necklaces or little sacks of camphor crystals round the neck to ward off disease. Any remedy that made you perspire was good. You could not possibly get well until you perspired. "Try and perspire, Sammy." There was hardly a remedy that did not make you perspire: a salty herring wrapped round your neck; a steaming kettle next to your head that made even the wallpaper perspire; hot goose-fat rubdowns: salt-water-and-vinegar gargles.

The stronger the medicine, the better it was for you. We were forced to swallow stuff that today would be marked "For external use only."

If a fever was suspected, Mama put her lips to your forehead and estimated the temperature as either "nothing" or a "fire:" If there was a thermometer anywhere in the building, the neighbours did not hesitate to borrow it. Reading it was another matter. They held it in the sunlight, washed it in hot water to clarify the markings, or left it in the child so long that minor surgery had to be used to retrieve it.

When in doubt, the neighbours were called in—socialized medicine! It was quite an experience to find yourself lying in bed surrounded by a tribe of lady medicine men in kitchen aprons calling out cures: "Make him vomit, suck a lemon, breathe into a paper bag. Put his head between his knees, blow three times on his hand, hold him upside down, shave his hair off, pull on his ear...." If all else failed, they suggested that the child's name be changed to throw the Angel of Death off his track! The remedies them-

selves might not have been effective, but there was a sweet sense of security in being worried about, hovered over, ministered to. In such a home no one could ever die.

During the day, Papa managed an unprofitable tailor shop and cleaning-and-pressing business. He was too timid to be successful, but in the security of his own home he was a different man. As long as he was at the head of the table, we were made aware of the unity of body and soul. There were rituals surrounding the care and feeding of both. Papa would take a small piece of bread in his hand, say the blessing, sprinkle some salt on the bread, then chew it slowly, thoughtfully, gratefully. He would then turn to the family and give the signal for the beginning of the meal with the words, "Eat and remember."

Friday night's dinner was a testimonial banquet to Papa. For that hour, at least, he was no longer the harassed, frightened and unsuccessful breadwinner, but the master to whom all heads bowed and upon whom all honour was bestowed. He was our teacher, our wise man, our elder statesman, our tribal leader.

I was aware even as a child that my parents, through their traditions, had the power to declare one day out of seven above and beyond the slavish struggle for survival. What a sense of power for a man to be able to borrow a segment of time out of eternity, to ask it into his home for a majestic 24 hours!

The transformation began when Mama ushered in the sabbath at twilight. As we stood there watching her bless the candles and murmuring prayers, we could feel the metamorphosis of a weekday into a holy day. The candles threw ghostly lights and shadow on the walls; the mystery and magnitude of the experience affected our behaviour. We stopped shouting and talked softly to each other without having to be told.

Papa taught us to worship God formally, using prayers we had memorized. Mama's was a more intimate, personal relationship with God. She appealed to Him directly: "Dear God, how long will this strike go on? Have a little mercy. The children need shoes" Although she stood in awe of the holy word, she said her prayers as she felt them. When one of us got measles, she began to lose patience. "Enough already, dear God. How much do you think I can take?"

For passover our home had to be converted into a temple in which rites of all kinds would be conducted—prayers, feasts, songs, even games, all related to one of mankind's greatest epics, the Exodus from Egypt.

About three days before, there would be a knock on the door: "Your grocery order is here." The Israelites took less out of Egypt with them than Mama brought in for Passover. We were prepared for 40 years of desert living. For weeks we felt our way among crates of eggs, sacks of flour, farfel and matzos—matzos in closets, on mantelpieces, under beds, under tables, under sinks, on the fire-escape, on the piano. My folks refused to accept the idea that good wine could be bought. Every year they brought home baskets of wine grapes from which they made their own!

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CHANGING KNOWLEDGE

What man doesn't know is so great, what he knows so small in comparison. Human judgment is very fallible being based on personal experience.

This line of thought has been stimulated by the recent utterances of astronomers and physicists, For many years, Sir Spencer Jones, the late British Astronomer Royal, and a most brilliant mathematician, dominated world thinking in regard to outer space. According to him there were great voids or vacuums of inert, empty space between the planets. It was unthinkable that organic life existed on other planets. Space travel was impossible or a thing of the distant future.

Space travel is part of modern life! Biologists now accept that there is certain to be other forms of organic life on other planets, on other solar systems.

It is no longer thought that space is "empty." The solar system is filled with a wind of particles flowing out from the sun and dragging the earth's magnetic field with them. This suggests a break-through which will produce, in time, practical evidence of how astrology works and quantitative methods of measuring planetary effects on human life and activity.

The surface of the moon has been the subject of much speculation—everything from green cheese to soft dust which would envelop and smother everthing landing on the moon. Recent evidence suggests it is volcanic rock!

Nobody can fail to be grateful to the medicos, chemists, physicists, engineers, who in the past half century have extended our expectation of life, done miraculous things to increase physical and mental well-being and increase the scope of our activities and lives.

Yet, although they can make well-informed guesses they are not necessarily more accurate than is the well-informed layman, They frequently draw the wrong conclusions! The probability is that they underestimate: (a) the momentum space travel will gain as it progresses, (b) the dramatic changes which space travel will bring about in the lives of the man in the street, (c) the way in which things familiar to the earth are spread around in outer space. Because space represents the "unknown," scientists may be working their imaginations too hard in some ways!

Over the past three hundred years, the earth has been "opened up." Ordinary folk travel across the world and trade across the world.

It is an interesting thought that now we are on the brink of bringing everyday contact with othhr planets, other stars, living organisms fundamentally different to any we now know.

Perhaps the human races will be knitted together amicably to cope with strange living organisms in outer space.

P. V.

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MEMORISING

Oscar Wilde would just look at a printed page and unfalteringly repeat afterwards every word printed there. A remarkable feat indeed!

There are also those (like the famous Wodehousean character, Lord Elmsworth) who have the retentivity of a looking glass.

Most of us, however, are endowed with an average memory which with effort, can be trained and put to profitable use.

It is said rhat "'Attention is the Mother of Memory.'" A fact, a seene or a tune cannot be remembered unless one bestows one's undivided attention to it. A simple truth, no doubt, which one is apt to neglect, though. So, when you are studying something, don't allow your mind to wander.

"Interest is latent attention, and attention is interest in action," says the famous psycnoiogist, McDougall. Unless one is interested in a thing it is very difficult to concentrate one's attention on it. And without undivided attention the fact to be remembered will not become a permanent possession of the mind.

So, develop interest and enthusiasm in the subject you are studying. (A difficult thing to do, no doubt, in the case of examination subjects). Of course, there are always well-written books on any subject which have the quality of arousing and sustaining one's interest in the subject.

It is a favourite saying among psychologists that "over a bridge of associations memory arrives at a desired fact."

It is very difficult, indeed, to remember unassociated facts. The reason is, unrelated facts are often meaningless. And it is very difficult to remember meaningless things or they fail to interest us.

So, whenever you read something with a view to memorising it, don't try to memorise word by word or sentence by sentence. Read the passage as a whole a number of times; for that would help you to assimilate the purport of the passage read. When once the facts presented in the passage are clearly understood, memorising it would be quite easy.

Prolonged study in one sitting produces mental fatigue, and the capacity to assimilate facts reaches a "plateau." So, a change of occupation between intervals of reading would temporarily divert the mind from the subject of study and allow it to get "set."

According to William James, "we learn to swim during winter and skating during summer." There is nothing parodoxical about this statement, when we remember that during the period of rest (or change of occupation) what was previously learnt gets "set" in the mind.

Now, in our enthusiam to strengthen our memory, let us not forget the importance of "forgetting." Forgetting is a safety device of the brain, which keeps it in a healthy condition. The brain remembers what is useful and rejects a lot of useless facts. Learning, it is aptly said, is "judicious forgetting.'"

K. S. V.

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DIAMONDS

The Indian Diamond processing Industry is year to year contributing more and more foreign exchange to the nation's coffers. But it is ironical that India, where once some of the finest diamonds in the world were discovered, should be in a position where it has to import diamonds to feed its processing industry! This, of course, means, considerable expenditure of foreign exchange.

Nevertheless, the processing industry contributed Rs. 11·07 crores in 1966-67 and this year may well cross the Rs. 17-crores mark. India has been steadily making progress in this industry, though Antwerp remains unchallenged in its supremacy as the diamond capital of the world. One of the major reasons why Belgium remains the world's principal diamond trading centre is the fact that it is constantly modernising its manufacturing processes.

Few know that Bombay is also a centre of trading in industrial diamonds. Diamond tools produced in Bombay find their way to the cotton and jute mills, railways, engineering works, hydro-electric project and several other enterprises. Diamond tools are now extensively used in boring and shaping metals such as copper and other non-ferrous metals. Mr. Chandrakanth Jhaveri, a member of the Bombay Diamond Merchants Association, has pointed out the vital importance of the replenishment scheme since the industry depends entirely on imported raw materials.

Since as much as 70 per cent of the foreign exchange earned by it is given to it for the import of uncut diamonds, the industry can have no quarrel with the Government. Whether the Panna diamond mines, the sole source of diamonds, can be made to increase their output remains to be seen. The gem and jewellery export Council would do well to explore the market for exports of diamond jewellery of oriental design. It was recently reported that there is a big potential market for diamond rings in Japan as they are becoming very popular there as engagement rings. They are next only to pearl rings in popularity.

'A hundred times a day I remind myself that my inner and outer life depend on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am receiving." EINSTEIN.

\+ + +

"The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you, laugh at it and with it, and it is a jolly, kind companion."

THACKERAY.

* * *

"Reputation is what men and women think of us! character is what God and the angels know of us." TOM PAINE.

* * *

PUBLIC

"The phrase, "You have to give the people what they want," has always struck me as a piece of dangerous nonsense. When I ask my advertising friends why better television programmes aren't put on the air, and kept on the air until the public is educated to like them, they reply, "You can't force the public to like anything."

But you can This is the whole idea behind commercials. The television men know that if a product is promoted long enough and hard enough the public will go for it.

If this is true (and it is), then it logically follows that the public can be educated (or indoctrinated) to respond to better music, better plays and better programmes gene-rally."

SANSKRIT CIVILIZATION

by

G. R. JOSYER. M.A. HONS, F.R.E.S M.R.S.L.

FOUNDER

International Academy of Sanskrit Research.

"The English-knowing world began to read of the greatness of Indian civilization n the 18th century. Scholars, one after another, caught glimpses of its lustre, and becoming curious, slowly unveiled the enveloping shroud and gazed with evergrowing wonder at its astonishing extent. Russian, German, Italian, Swedish, French, and American intellectuals also turned their telescopes on the Indian sky during the period, and expressed their appraisal in no uncertain terms."

"But the bulk of the English-educated public of India are still unaware of its rich past, and, for their benefit, are brought out in the following pages, word pictures of the high peaks of Indian civilization in various fields of national life, so that they may know what their ancestors had achieved, and see what they could build upon that noble pedestal in the light of current possibilities.

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ಮು॥ರಾ॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ್, ಎಂ.ಎ., ಎಫ್.ಆರ್.ಇ.ಎಸ್.
ಅವರ ಕನ್ನಡ ಗ್ರಂಥಗಳು.

"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

ಜಯಕರ್ನಾಟಕ:

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ಎಂ.ಎ., ಎಂ.ಆರ್.ಎ.ಎಸ್.

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ಬೆಲೆ ೦-೭೫

"ಕಾರ್ನೆಗಿ"

ಎಂಬ ಕೋಟ್ಯಾಧೀಶ್ವರನ ಕಥೆ; ಚಿತ್ರಪಟದಿಂದ ಕೂಡಿದೆ.

ಬೆಲೆ ೦-೪೦

ವಿದ್ಯಾದಾಯಿನಿ:

"ಮು॥ ಜಿ. ಆರ್. ಜೋಸ್ಯರ ಪರಿಚಯವನ್ನು ನಮ್ಮ ವಾಚಕರಿಗೆ ಹೊಸದಾಗಿ ಮಾಡಿಕೊಡಬೇಕಾಗಿಲ್ಲ. ಜೀವನಚರಿತ್ರೆಯು ಪ್ರಸಿದ್ಧನಾದ ಕೋಟ್ಯಾಧೀಶ್ವರನದು. ಅತ್ಯಂತ ಮನರಂಜಕವಾದುದೆಂಬುದರಲ್ಲಿ ಯಾವ ಸಂಶಯವೂ ಇಲ್ಲ. ಪುಸ್ತಕವನ್ನು ಓದಲು ತೆರೆದವೇಲೆ ಮುಗಿಯುವವರೆಗೂ ಮುಚ್ಚಲು ಮನಸ್ಸು ಬರುವುದಿಲ್ಲ. ಕನ್ನಡ ಲೋವರ್ ಸೆಕೆಂಡರಿ ಮತ್ತು ಹೈಸ್ಕೂಲಿನ ಮೊದಲನೆಯ ತರಗತಿಗಳಿಗೆ ಪಠ್ಯಪುಸ್ತಕವಾಗಿ ಇಡಬಹುದು."

"ಹುಡುಗರು ಮತ್ತು ಹುಡುಗಿಯರು"

೩ ಅಂಕಗಳ ಪ್ರಹಸನ, ೦-೩೦

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ಉತ್ಪತ್ತಿಕಾಂಡ, ವಿಲಾಸಕಾಂಡ,
ಕಲ್ಯಾಣಕಾಂಡ, ಸಂತಾನಕಾಂಡ
ಅವತಾರಕಾಂಡ

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ಭಗವಂತನ ಕಥೆಗಳು, ೫ ವಾಲ್ಯೂಂ ಸೇರಿ,
ಬೆಲೆ ರೂ. 10-00

ಕಾರೊನೇಷನ್ ಪ್ರೆಸ್, ಮೈಸೂರು.

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THE RATIONALIST

A Weekly

for the intelligent man, devoted to a rationalistic survey of all matters of Public interest, in the economic, commercial, and literary fields.

Proprietor & Editor : G. R. JOSYER, M.A., F.R.E.S.

Vol. XXVIII No. 8] Monday 18-12-1967 [Price 00-1

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RS. 15—00

CULTURE

An American writes:

(Continued from last issue)

Nor did our studies stop with school. There was hardly a family in our building that did not have a piano and/or a violin. Practice was compulsory. "Practice! I'm spendin Papa's bloodstained money on you!" All day long one could hear the voices of mothers screaming from the windows: "Your music teacher is here!" If the reluctant virtuoso didn't show up, the kid brother had to take the lesson for him. Those kids who practised willingly weren't safe on the street. There were trios and quartets at the corner to teach them a lesson or two!

My violin lessons were paid for with money that Mama stole from her housekeeping. "Someday you'll appreciate it." I appreciated Mama even more than I appreciated music, so I practised.

In our neighbourhood, we used doctors only after all the time-tested home remedies had failed and there seemed to be little hope. "Sammy was so sick last night we almost called the doctor." I can still hear Mama saying things like, "He's a very good doctor—may we never need him," or "The doctor got here too late. Harold recovered by himself."

Tenement mothers practised folk medicine: an accumulation of collective experience, hearsay, improvisation and common sense. The outstanding miracle drug was castor oil. If you as much as held it up in front of a sick child, he would immediately screem. "I'm better, I'm better."

Many practices were standard: a mustard plaster substituted a new pain for the old one (when removed violently, it would drag off enough skin to make your lever visible for a week). There were mysterious therapeutic virtues in foods like garlic and onions—which at best kept people away, sick or well. I remember kids wearing garlic necklaces or little sacks of camphor crystals round the neck to ward off disease. Any remedy that made you perspire was good. You could not possibly get well until you perspired. "Try and perspire, Sammy." There was hardly a remedy that did not make you perspire: a salty herring wrapped round your neck; a steaming kettle next to your head that made even the wallpaper perspire; hot goose-fat rubdowns: salt-water-and-vinegar gargles.

The stronger the medicine, the better it was for you. We were forced to swallow stuff that today would be marked "For external use only."

If a fever was suspected, Mama put her lips to your forehead and estimated the temperature as either "nothing" or a "fire:" If there was a thermometer anywhere in the building, the neighbours did not hesitate to borrow it. Reading it was another matter. They held it in the sunlight, washed it in hot water to clarify the markings, or left it in the child so long that minor surgery had to be used to retrieve it.

When in doubt, the neighbours were called in—socialized medicine! It was quite an experience to find yourself lying in bed surrounded by a tribe of lady medicine men in kitchen aprons calling out cures: "Make him vomit, suck a lemon, breathe into a paper bag. Put his head between his knees, blow three times on his hand, hold him upside down, shave his hair off, pull on his ear...." If all else failed, they suggested that the child's name be changed to throw the Angel of Death off his track! The remedies them-

selves might not have been effective, but there was a sweet sense of security in being worried about, hovered over, ministered to. In such a home no one could ever die.

During the day, Papa managed an unprofitable tailor shop and cleaning-and-pressing business. He was too timid to be successful, but in the security of his own home he was a different man. As long as he was at the head of the table, we were made aware of the unity of body and soul. There were rituals surrounding the care and feeding of both. Papa would take a small piece of bread in his hand, say the blessing, sprinkle some salt on the bread, then chew it slowly, thoughtfully, gratefully. He would then turn to the family and give the signal for the beginning of the meal with the words, "Eat and remember."

Friday night's dinner was a testimonial banquet to Papa. For that hour, at least, he was no longer the harassed, frightened and unsuccessful breadwinner, but the master to whom all heads bowed and upon whom all honour was bestowed. He was our teacher, our wise man, our elder statesman, our tribal leader.

I was aware even as a child that my parents, through their traditions, had the power to declare one day out of seven above and beyond the slavish struggle for survival. What a sense of power for a man to be able to borrow a segment of time out of eternity, to ask it into his home for a majestic 24 hours!

The transformation began when Mama ushered in the sabbath at twilight. As we stood there watching her bless the candles and murmuring prayers, we could feel the metamorphosis of a weekday into a holy day. The candles threw ghostly lights and shadow on the walls; the mystery and magnitude of the experience affected our behaviour. We stopped shouting and talked softly to each other without having to be told.

Papa taught us to worship God formally, using prayers we had memorized. Mama's was a more intimate, personal relationship with God. She appealed to Him directly: "Dear God, how long will this strike go on? Have a little mercy. The children need shoes." Although she stood in awe of the holy word, she said her prayers as she felt them. When one of us got measles, she began to lose patience. "Enough already, dear God. How much do you think I can take?"

For passover our home had to be converted into a temple in which rites of all kinds would be conducted—prayers, feasts, songs, even games, all related to one of mankind's greatest epics, the Exodus from Egypt.

About three days before, there would be a knock on the door: "Your grocery order is here." The Israelites took less out of Egypt with them than Mama brought in for Passover. We were prepared for 40 years of desert living. For weeks we felt our way among crates of eggs, sacks of flour, farfel and matzos—matzos in closets, on mantelpieces, under beds, under tables, under sinks, on the fire-escape, on the piano. My folks refused to accept the idea that good wine could be bought. Every year they brought home baskets of wine grapes from which they made their own!

ಯಜುರುಪಾಕರ್ಮ	0–25.
ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ	0–25.
ಭಗವದಾರಾಧನ	0–40.
ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಿಕ್ಕದೇವರಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇರಿನ ಉಪಸ್ಥಾಸಮಾಳೆ.	1–25.
Life of Saint Anantarya, in English and Hindi.	1–00.

The Rationalist

CHANGING KNOWLEDGE

What man doesn't know is so great, what he knows so small in comparison. Human judgment is very fallible being based on personal experience.

This line of thought has been stimulated by the recent utterances of astronomers and physicists. For many years, Sir Spencer Jones, the late British Astronomer Royal, and a most brilliant mathematician, dominated world thinking in regard to outer space. According to him there were great voids or vacuums of inert, empty space between the planets. It was unthinkable that organic life existed on other planets. Space travel was impossible or a thing of the distant future.

Space travel is part of modern life! Biologists now accept that there is certain to be other forms of organic life on other planets, on other solar systems.

It is no longer thought that space is "empty." The solar system is filled with a wind of particles flowing out from the sun and dragging the earth's magnetic field with them. This suggests a break-through which will produce, in time, practical evidence of how astrology works and quantitative methods of measuring planetary effects on human life and activity.

The surface of the moon has been the subject of much speculation—everything from green cheese to soft dust which would envelop and smother everthing landing on the moon. Recent evidence suggests it is volcanic rock!

Nobody can fail to be grateful to the medicos, chemists, physicists, engineers, who in the past half century have extended our expectation of life, done miraculous things to increase physical and mental well-being and increase the scope of our activities and lives.

Yet, although they can make well-informed guesses they are not necessarily more accurate than is the well-informed layman, They frequently draw the wrong conclusions! The probability is that they underestimate: (a) the momentum space travel will gain as it progresses, (b) the dramatic changes which space travel will bring about in the lives of the man in the street, (c) the way in which things familiar to the earth are spread around in outer space. Because space represents the "unknown," scientists may be working their imaginations too hard in some ways!

Over the past three hundred years, the earth has been "opened up." Ordinary folk travel across the world and trade across the world.

It is an interesting thought that now we are on the brink of bringing everyday contact with othhr planets, other stars, living organisms fundamentally different to any we now know.

Perhaps the human races will be knitted together amicably to cope with strange living organisms in outer space.

P. V.

Bound Volumes of the *Rationalist* of the ast 16 years are available.

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The Manager,
"Rationalist", Mysore.

MEMORISING

Oscar Wilde would just look at a printed page and unfalteringly repeat afterwards every word printed there. A remarkable feat indeed!

There are also those (like the famous Wodehousean character, Lord Elmsworth) who have the retentivity of a looking glass.

Most of us, however, are endowed with an average memory which with effort, can be trained and put to profitable use.

It is said rhat "'Attention is the Mother of Memory.'" A fact, a scene or a tune cannot be remembered unless one bestows one's undivided attention to it. A simple truth, no doubt, which one is apt to neglect, though. So, when you are studying something, don't allow your mind to wander.

"Interest is latent attention, and attention is interest in action," says the famous psychologist, McDougall. Unless one is interested in a thing it is very difficult to concentrate one's attention on it. And without undivided attention the fact to be remembered will not become a permanent possession of the mind.

So, develop interest and enthusiasm in the subject you are studying. (A difficult thing to do, no doubt, in the case of examination subjects). Of course, there are always well-written books on any subject which have the quality of arousing and sustaining one's interest in the subject.

It is a favourite saying among psychologists that "over a bridge of associations memory arrives at a desired fact."

It is very difficult, indeed, to remember unassociated facts. The reason is, unrelated facts are often meaningless. And it is very difficult to remember meaningless things; for they fail to interest us.

So, whenever you read something with a view to memorising it, don't try to memorise word by word or sentence by sentence. Read the passage as a whole a number of times; for that would help you to assimilate the purport of the passage read. When once the facts presented in the passage are clearly understood, memorising it would be quite easy.

Prolonged study in one sitting produces mental fatigue, and the capacity to assimilate facts reaches a "plateau." So, a change of occupation between intervals of reading would temporarily divert the mind from the subject of study and allow it to get "set."

According to William James, "we learn to swim during winter and skating during summer." There is nothing parodoxical about this statement, when we remember that during the period of rest (or change of occupation) what was previously learnt gets "set" in the mind.

Now, in our enthusiam to strengthen our memory, let us not forget the importance of "forgetting." Forgetting is a safety device of the brain, which keeps it in a healthy condition. The brain remembers what is useful and rejects a lot of useless facts. Learning, it is aptly said, is "judicious forgetting."

K. S. V.

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DIAMONDS

The Indian Diamond processing Industry is year to year contributing more and more foreign exchange to the nation's coffers. But it is ironical that India, where once some of the finest diamonds in the world were discovered, should be in a position where it has to import diamonds to feed its processing industry! This, of course, means, considerable expenditure of foreign exchange.

Nevertheless, the processing industry contributed Rs. 11·07 crores in 1966-67 and this year may well cross the Rs. 17-crores mark. India has been steadily making progress in this industry, though Antwerp remains unchallenged in its supremacy as the diamond capital of the world. One of the major reasons why Belgium remains the world's principal diamond trading centre is the fact that it is constantly modernising its manufacturing processes.

Few know that Bombay is also a centre of trading in industrial diamonds. Diamond tools produced in Bombay find their way to the cotton and jute mills, railways, engineering works, hydro-electric project and several other enterprises. Diamond tools are now extensively used in boring and shaping metals such as copper and other non-ferrous metals. Mr. Chandrakanth Jhaveri, a member of the Bombay Diamond Merchants Association, has pointed out the vital importance of the replenishment scheme since the industry depends entirely on imported raw materials.

Since as much as 70 per cent of the foreign exchange earned by it is given to it for the import of uncut diamonds, the industry can have no quarrel with the Government. Whether the Panna diamond mines, the sole source of diamonds, can be made to increase their output remains to be seen. The gem and jewellery export Council would do well to explore the market for exports of diamond jewellery of oriental design. It was recently reported that there is a big potential market for diamond rings in Japan as they are becoming very popular there as engagement rings. They are next only to pearl rings in popularity.

"A hundred times a day I remind myself that my inner and outer life depend on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received and am receiving." EINSTEIN.

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"The world is a looking-glass and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you, laugh at it and with it, and it is a jolly, kind companion."

THACKERAY.

* * *

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* * *

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SANSKRIT WISDOM

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Member, Royal Society of Literature, Gr. Britain.

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Dewan Bahadur K. S. RAMASWAMY SASTRY,
in the "Hindu", Madras.

* * *

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"ಆರ್ಯ ಮಹಿಳಾಕೀರ್ತಿ."

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TALL AND SHORT

Some time ago a life insurance company in the U.S., surveyed 270,000 men to see if there was any relationship between height and success. The company chose as its barometer the size of the policy each man held—long considered an excellent key to earning power. An amazing parallel was found between purse and perpendicular:

Height	Average Policy
6' 4"	$6·180
6' 3"	5·468
6' 1"	5.360
6'	5·070
5' 11"	4·825
5' 9"	4·468
5' 7"	4·215
5' 5"	3·903
5' 3"	3·713
5' 1"	3·292
5'	2·979

In another survey 1,037 professional men were canvassed. By and large, though there were brilliant exceptions the taller men possessed the loftier jobs. Bishops averaged 5' 10½" compared to 5' 8¾" for rural preachers. Presidents of large universities measured 5' 10¾" as against 5' 9½" for heads of small colleges; city school superintendents, 5' 10½", small-town headmasters 5' 9¼": sales managers, 5' 10": salesmen, 5' 9".

Despite these findings—which apply only to masses of the population—there's no reason for short men to go jumping off cliffs. Plenty of shorties become titanic figures!

There's no evidence that the tall man is more intelligent or capable than the short one, says Dr. Edwin Flemming, New York Industrial psychologist. "Nevertheless," because of the attitude of business and the public, provided he's not an oddity, the tall man is likely to get more favourable attention when applying for a job. The short fellow must have more talent and be in there slugging just a mite harder because there's one handicap against him to start with."

A SUMMARY

Now that we are starting off a bright new decade, perhaps we should pause to summarize man's progress thus far:

Man now knows what's on the other side of the moon, but still can't tell what's in the back of his wife's head!

He can send a message round the world in fraction of a second, but can't speak the language of the fellow in the next country!

He can fly faster than sound, but can't walk up a flight of stairs without puffing!

He can feed data into an electronic computer and tell everything about the average person except what makes him so different from everybody else!

HER REMEDY

Mrs. Ida Rosenthal, an American brassiere manufacturer, has announced that she intends to go to the Soviet Union: "Many Russian women don't wear bras," Mrs Rosenthal said. "If they did, they would be happier and prettier. The men would be happier, consequently the whole country would be more contented, and I think Russia's relations with the world might improve."

"SPIRITUAL"

There was to be a christening party for the new baby of a soldier and his wife at their home in an army camp. Before the ceremony the chaplain took the new father aside. "Are you prepared for the solemn event?" he asked.

"I think so," replied the soldier, "I've got cold meat, tomatoes, bread, cake...."

"No, no!' interrupted the chaplain. "I mean spiritually prepared?"

"Well, I don't know," said the soldier thoughtfully. "Do you think two cases of whisky are enough!"

* * *

Mysore is getting spiritually prepared!

DEGENERACY

"In the past half-century America has changed from a "have-not" nation into the richestt in he world! But she is vulnerable today, like all the rich and surfeited kingdoms of the past, to the slow corrosion of luxury, the attrition of ease. The automobile age has made her almost a legless nation. Her high standard of living and other advantages have robbed too many of her citizens of daring, initiative, push, aggressiveness, self-dependence. They are becoming soft, says General Randolph McCall Pate, Commandant of the U.S. Marine Corps, both physically and "in national thought."

Military man has changed because civilian man has changed. Look at the civilians the U.S. services must draw on for raw material; the call-up statistics are revealing. From September 1948 to November 1958 the rejection rate for recruits for physical, mental or moral reasons was 38 3 per cent. In the same period there was a further rejection by the armed forces of 6·6 per cent of those passed by their draft boards. And even so, those who are accepted for military service are a disappointing lot!

In the words of Dr. G. Ott Romney, deputy executive director of President Eisenhower's Council on Youth Fitness, "Sedentarianism, push-buttonitis and indoorism have taken a heavy toll of fitness."

What about character and conduct? Among teenagers—the raw material for the younger generation of servicemen—the enereal-disease rate is now increasing, ith at least 60,000 new cases annually, e Public Health Service estimates. In 958, major crimes in the United States creased by eight per cent, and teenagers committed a disproportionate share of them. It is estimated that about one out of every five young Americans will have a police record in the foreseeable future.

From all this emerges a picture of a vacuous adolescent without motivation. This is, of course, a caricature, but the fact remains that 40 per cent of American youth is unqualified, mentally or physically or morally, for any kind of military service!"

ENGLISH 35%

Today, away from me you fly,
Though, yesterday, to me you flew,
So now I am disposed to cry,
Though heretofore I never crew!

A jug of wine beneath the bough
And milk from yon contented cough
And you beside me makes me glow
Deliciously, from head to toe!
I wonder what would help my cough,
A cup of coughey should,
At least it would'nt bump me ough,
And it might do me gould!

If you say, "Boot,"
Then why not foot?
And on your feet,
You should wear beet!

ಯಜುರುಪಾಕರ್ಮ ೦–೨೫.

ಯಜುಸ್ಸಂಧ್ಯಾವಂದನೆ ೦–೨೫.

ಭಗವದಾರಾಧನ ೦–೪೦.

ವಿಶಿಷ್ಟಾದ್ವೈತಸಾರ, "ಚಕ್ಕದೇವಂಶಾಜಬಿನ್ನಪಂ" ದಿವ್ಯಗ್ರಂಥದಮೇಲಿನ ಉಪನ್ಯಾಸಮಾಲೆ. 1-25.

Life of Saint Anantarya, in English and Hindi. 1-00.

1968

GOD!

"We bow to You, the triune-formed, the Creator, Protector, and Destroyer of the World. The rain-drop falling in different parts attains different qualities. So do You, though Yourself changeless. You are one, but are seen as many, like the crystal when associated with different colours. You are immeasurable, but you have measured the whole world. You have nothing to beg for, but every one begs of you. You are invincible, but you conquer every one. You are unseen, but You cause everything that is seen. You abide in the heart, but You are far away. You have no desires, but practise penance. You are the fountain of mercy, but You are untouched by sin. You are all-knowing, but You yourself are self-born. You are the Lord of all, but You have Yourself no master. You are one, but You wear multitudinous forms. You are sung by the seven notes of music. You sleep in the seven seas. You are seen in the seven flames of the sacrificial fire. You are the sole refuge of the seven worlds. From You, as the four-faced Brahma arise the four Vargas,—Dharma, Artha, Kama, and Moksha, the four Yugas in time, and the four Varnas of humanity. Yogis, with disciplined mind, seeking salvation, seek for Your luminous presence in their hearts. You are unborn, and yet take births. You have no desires, and yet destroy enemies. You are asleep, and yet alert. Who could know the exact truth about You? You are equal to enjoy the pleasures of the senses, or practise the hardest renunciation. You are equal to protect mankind, or to ignore them completely. As the many streams of the Ganges all fall into the great ocean, the many ways of worship prescribed by religions lead only to you. Men who, renouncing the worldly pleasures, dedicate their thoughts and deeds to You alone, receive salvation from You. We are unable to know the truths about the world and other creations of Yours which we actually see. Then how can we know all about You, who are unseen, and are to be known only by inference, and the words of seers? Like the treasures of the sea, and like the light of the Sun. Your marvellous achievements are beyond the powers of expression!"

KALIDASA.

O God,

Asato maa Sadgamaya!
Thamaso maa Jyotirgamaya!
Mrityor maa - amritamgamaya!
"From the evil lead me to the virtuous,
From darkness lead me to light.
From the jaws of ruin lead me to prosperity!"

"Kaalay varshatu parjanyah
Prithivee sasya-shalinee |
Desoyam kshobharahitah
Brahmanaah Santu nirbhayaaha ||"

"May the clouds shower timely rains!
May the earth yield fertile crops!
May the land be immune from disasters!
May the virtuous remain protected and unmolested!

O You People,

Sangachchhadhwam samvadadhwam
Samvo manaamsi Jaanataam |
Samaano mantrassamitissamaantee |
Samaanam manas, sahachittameshaam |
Samaanam mantram abhimantraye vah |
"Samaanee va aakootis samaanaa hridayaani vah |
Samaanamastu vo mano yathaa vassushaasati |"

"O men, meet together, talk together, come to think alike. Be united in aims, united in talks, united in minds, united in hearts, arrive at common conclusion, and attain common prosperity. Don't be selfwilled, fissiperous, antagonistic. That way lies doom!

Said the Rigveda in the "Stone Age" of Mankind! But in this "Stainless-Steel Age" that civilised spirit has given place to fire and fisticuffs! That is progress! Progress back to the jungle!

Editor.

SPENDTHRIFT POLITICIANS

Twenty-six of the total number of 54 ministers at the Centre consume water and electricity worth more than Rs. 200 each per month for domestic use alone at their official residences, according to official statistics.

The Prime Minister is not included in the list. Besides, a few Ministers who are not staying in Government bungalows are also excluded.

According to the Ministers' Salaries and allowances Act, 1952, the Ministers are entitled to free supply of electricity and water without any limit. However, they have agreed to a voluntary ceiling of Rs. 2,400 per annum for free supply of electricity and water in their residences and to reimburse to Government any expenditure above this ceiling. The ceiling applies to the portion of the residence for private use of the Ministers concerned and not to the portion for official use.

Mr. Y. B. Chavan, Union Home Minister, tops the list with expenditure on water and electricity for domestic use averaging more than Rs. 550 a month!

Mr. Fakhruddin Ali Ahmed comes second with an average expenditure of a little less than Rs. 500 a month. Among others in the Rs. 400–500 group are Mr. Dinesh Singh (Rs. 479), Mr. Raghuramiah (Rs. 426) and Dr. Chandrasekhar (Rs. 419).

The consumption by Mr. Ashok Mehta, Union Minister for Petroleum and Chemicals, averaged only about Rs. 75 per month. However, the distinction for lowest average consumption goes to Mrs. Sarojini Mahishi.

In regard to the consumption of electricity and water for official use in the residential bungalows of Ministers, statistics reveal that Mr. Y. B. Chavan again tops the list with an average consumption worth Rs. 313 followed by Mr. Morarji Desai (Rs. 267); Mr. Jagjivan Ram (Rs. 242); Mr. V. C. Shukla (Rs. 222); and Mr. Dinesh Singh (Rs. 207).

OFFICIAL MORALITY

Mr. Jaya Prakash Narayan, the Sarvodaya leader, told a public meeting last week that a Bihar Minister of the United Front Government, who happened to be his friend, had confided to him that nearly 50 per cent of the Government employees in the Secretariat did not work at all, and the rest hardly put in two hours of work a day!

No wonder, therefore, Mr. Narayan said, that the administration had been paralysed and the common man suffered.

He deplored the general deterioration in the moral standards in India. Citing instances, Mr. Narayan referred to "smuggling" of milk powder donated by CARE and other international organisations!

Mr. Narayan said that the Sarvodaya movement propogated by Acharya Bhave sought to bring about moral generation of the people from the grass roots.

* * *

Poor Acharya Bhave! What a hoax he has proved! His "Bhudan" turned out a "South Sea Bubble!" You must look for morality today as you look for bones in the ashes of a funeral pyre! Ed.

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* * *

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